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The
CHRISTIAN CENTURY

Published Weekly

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Intimidating the Churches

An Editorial

The Betrayal of the American People
By Oswald Garrison Villard

The Burden of Habakkuk
By Henry W. Mack

The Mind of a Briton
An Editorial

Peter's Pence—Plus
By Romulus

DECEMBER SURVEY OF BOOKS

15 Cents a Copy • December 3, 1941 • Four Dollars a Year

In This Issue

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The
CHRISTIAN CENTURY

December 3, 1941

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Dec. 3. American Bible Society, Advisory Council, New York city.
Dec. 7. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.
Dec. 7. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 7, 8. United Stewardship Council, Atlantic city.
Dec. 7. Community Church, Boston; John Haynes Holmes, speaker.
Dec. 7. Chicago Sunday Evening Club; Justin Wroe Nixon, speaker.
Dec. 8. Chicago Congregational Union, Annual Meeting, Palmer House.
Dec. 8, 9. Federal Council of Churches, Department of Evangelism, St. Louis, Mo.
Dec. 9-11. Conference on Closer Relations of Interdenominational Agencies, Atlantic City.
Dec. 9-12. Methodist Council of Bishops, St. Simon's Island, Ga.
Dec. 14. Charles Street Forum, Boston; A. J. Muste, Warren A. Seavey, speakers.
Dec. 14. Community Church, Boston; Gordon W. Allport, speaker.
Dec. 14. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 14. Universal Bible Sunday.
Dec. 14. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Dec. 15-20. Disciples Department of Religious Education, St. Louis, Mo.
Dec. 16. Interfaith Conference of Nassau County, Rockville Centre, N. Y.
Dec. 18. General Commission on Army and Navy Chaplains, Washington, D. C.
Dec. 21. Charles Street Forum, Boston; Joshua Loth Liebman, speaker.
Dec. 21. Ford Hall Forum, Boston; Jay Allen, Louis Fischer, speakers.
Dec. 27-30. Annual Youth Anti-War Congress, Chicago.
Dec. 27-Jan. 3. National Assembly, Student Christian Associations, Oxford, O.
Dec. 28. Student Recognition Day.
Dec. 28. Ford Hall Forum, Boston; John T. Whitaker, speaker.
Dec. 29-Jan. 2. National Methodist Student Conference, Urbana, Ill.
Dec. 31-Jan. 2. Conference for Evangelical College, University and Seminary Students, Naperville, Ill.
Jan. 4. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Jan. 5, 6. Association of Methodists Schools and Colleges, Cleveland, O.
Jan. 6. Grand Traverse Baptist Association, Traverse City, Mich.
Jan. 7. Osceola Baptist Association, Evart, Mich.
Jan. 9. Grand River Baptist Association, Belding, Mich.
Jan. 9-12. Home Missions Council, Trenton, N. J.
Jan. 11. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Jan. 12-15. Foreign Missions Conference, Trenton, N. J.
Jan. 12-16. American Institute of Cooperation, Atlanta, Ga.
Jan. 13. Shiawassee Baptist Association, Lansing, Mich.
Jan. 18. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Andre Morize, speaker.
Jan. 26-29. Ohio Pastors' Convention, Columbus.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, DECEMBER 3, 1941 NUMBER 49

EDITORIAL

AFTER ALMOST A WEEK during which national tension rapidly mounted as 53,000 miners from the "captive" coal mines struck and tens of thousands of others stopped work in sympathy strikes, a way to peace was found in an agreement to accept the findings of a three-man special board of mediation. Mr. Lewis, on behalf of the United Mine Workers, had previously rejected one suggestion from the President, which was that the question of open or closed shop be left in statu quo for the period of the national emergency. That would have meant open shop. The accepted proposal presents a chance that Mr. Lewis's union will be able to make good the monopoly of work in the captive mines which it has long been trying to gain—and a pretty good chance, judging from the previous attitude of Dr. John R. Steelman who, as the third member of the board, between Mr. Lewis and the president of U. S. Steel which owns the mines, will cast the deciding vote. As director of the United States Conciliation Service, Dr. Steelman had much to do with putting the closed shop principle into operation in the commercial mines, and he resigned that position after the President said that "the government will not order nor will Congress pass legislation ordering a so-called closed shop."

Mediation in the Coal Mines

Germans Advance in Russia; Threatened in Libya

AFTER many premature claims, the nazi occupation of Rostov at the upper end of the Sea of Azov and Kerch at its lower end is now confirmed. The cost of these gains has been terrific and their value, as steps toward the oil fields of the Caucasus, is indisputable. Yet it is an exaggeration to say that Rostov is "the spigot of the Caucasus oil barrel." It is about seven hundred miles from Rostov to Baku—about as far, that is, as from Vichy to Gibraltar—and farther from Kerch. And the nearer the Germans get to the Caucasus or the Caspian the nearer they are to British forces coming up from the south. Nevertheless the gain is very real. In the week's news it is balanced by the brilliant British achievements in Libya, where a newly vitalized campaign for the relief of Tobruk has swelled into an enveloping operation designed to cut off the German and Italian forces which have held the Libyan coast (except Tobruk) since their great counter-offensive in April 1941. The farther the Germans penetrate into the southeast of European Russia, the more important becomes British control of Egypt and the Suez. A movement putting out of action the German and Italian forces in North Africa would give strong reassurance at this point. It is particularly timely that this repetition of the British westward drive of January 1941 along the Libyan coast should have coincided with the removal of General Weygand from the command of the French forces in Algeria, apparently to clear the way for more active collaboration between Vichy and its master in the African campaign. If the Axis forces must retreat, they apparently want to be sure of a friendly neighbor at their backs.

No Nonsense This Time!

SOME American interventionists are terribly worried lest when the war ends in a victory over Hitler, there will be a rush of sentimentalism to the heads of the conquerors and Germany will be let off without suffering adequate retribution for her sins. The most dramatic word on this score was spoken recently by Professor Bernadotte Schmitt, author of *The Coming of the War*, a historical work dealing with the question of guilt in precipitating the last war. Against the all but universal judgment of historical scholars in France, England and the United States that the guilt rested primarily upon Russia and France and secondarily upon Germany, Professor Schmitt's book revived the propagandized conception under which that war was fought and laid the guilt upon Germany. He now fears that the victors this time (assuming, of course, that the Allies will win) will not make Germany suffer enough. "Germany must be made to suffer," he boldly declares. After she is defeated "on German soil," she must then be "occupied and kept under

observation and control until she shows visible and convincing signs of repentance. I see no reason," he adds, "why Germany should be allowed access to the resources of the world until she has given proof that she will not misuse them. Germany should be forced to live on her own for a while, to be reduced to that agricultural economy which she will impose upon conquered Europe if she can." Professor Schmitt takes no stock in the distinction between Hitler and the German people. "The essence of Hitler's program was proclaimed by innumerable German writers in the palmy days of William II and was accepted by large numbers of Germans. At this moment there are no indications that the Germans are not willing to enjoy the fruits of a nazi victory if Hitler can win it. Only in the hour of defeat will they suddenly see the light and come begging for mercy." How long a time may be required to hold the German people in punitive slavery, Professor Schmitt does not say. But it must be long enough to bring forth "signs" or "proofs" of "repentance." The Archbishop of York's five years would allow only for the prelude to Professor Schmitt's retributive program. Nor does he enlighten us as to what signs or proofs of repentance given by a people in bondage would guarantee that when set free they would not lapse again into sin. The probability is that the use of "repentance" in this connection is only a euphemism for "helplessness." What is meant is not that the Allies should try to induce in the German people a state of repentance, but that they should reduce Germany to a state of impotence from which she can never hope to recover.

Russia Will Decide Germany's Fate

WITHOUT commenting on the moral implications of Professor Schmitt's vindictive thesis, a word should be said to calm his fears as to the likelihood of Germany's being dealt with by the victorious Allies in a too sentimental fashion. Indeed, it is highly probable that the execution of his plan will fall into other hands than those of British and American "idealists." If the Allies win, the chances are ten to one that the disposition of Germany will be in the hands of Russia, who will assert her right, as the chief factor in gaining the victory and the major sufferer in the war, to mete out Germany's punishment. What that punishment will be can hardly be a matter of doubt. Writing in the *Saturday Evening Post,* Demaree Bess quotes a Czech minister in London as saying to him: "It is Russia we rely upon to smash Germany far more than we rely upon the British." That, says Mr. Bess, is "a typical expression of Slav sentiment in Europe." He adds:

> I have heard similar statements from Poles and Serbs. Due to the nature of the war, European Slavs are more stirred by pan-Slav feeling than they have been conscious of for generations. The German nazis, with their racial theories of Slav inferiority, have driven the Slav peoples passionately together. The Germans are well aware of this growing Slav solidarity. Hitler has warned the Germans that if they lose the war, the Slavs will break up their country into insignificant fragments and will massacre them and their families. Since they have treated Slavs so brutally, they understand that they can expect no mercy from Slavs. And the Germans are told that there is little which Britons or Americans could do to restrain the Slavs, however much they might desire to do so. Since the Germans believe this, they are all the more determined to win the war.

Thus all of Professor Schmitt's specifications are likely to be fully satisfied. The prospect of this barbarity should completely allay the anxieties of American professors and British archbishops. Their hopes and prayers are quite certain to be fulfilled, and the happy part of it is that the hands of their own softhearted nations need hardly be stained in the bloody business at all.

Indian Council Votes 'Deep Discontent'

VOICING its "deep discontent," the Indian Council of State recently voted in New Delhi to ask the viceroy to say to Mr. Churchill that his attitude toward India "is likely to prejudice the war efforts of India at this critical juncture." When it is remembered that the Council of State is composed of a hand-picked group chosen because of their loyalty to the British crown, and that Gandhi and the Indian National Congress have refused to name even one man to membership, the significance of this action taken at a time when the European war has rolled almost to the gates of India becomes clear. Even this reactionary and subservient council has discovered that it cannot retain its self-respect if it withholds formal protest against the prime minister's recent declaration on India in the House of Commons. Following the publication of the sweeping reforms promised in the Atlantic Charter, Mr. Churchill found it necessary to say: "Problems arising out of the progressive evolution of self-governing institutions in regions the peoples of which owe allegiance to the British crown are a separate matter entirely to those of states and nations now under the nazi yoke." The Council of State now knows, if it did not know before, that self-government in India, instead of being in a state of progressive evolution, has collapsed. Even to this conservative body it is rapidly becoming clear that there is no hope for true self-government in the future until the peoples unfortunate enough to have been overwhelmed in earlier waves of imperialism shall have their claims considered on a basis of equality with the rest of the world. The policy now being followed in London is one which is in danger of erasing for the subject peoples of the British empire whatever difference there may once have been between the nazi yoke and that under which they unwillingly bend.

Claim 35,000,000 Catholics In the United States

AMAZING CLAIMS for the numerical increase of Roman Catholics in the United States were made at the recent national congress of the Confraternity of Christian Doctrine meeting at Philadelphia. For several years the number has been given by the official Catholic directory as not much above 20,000,000 with a slight annual increase, or even, as in 1939, with a slight decrease. Speakers at this meeting jumped the figure to approximately 35,000,000. Of those who made this claim, the one with the best reputation as a statistician is Bishop Gerald

Shaughnessy, who published in 1925 a book entitled *Has the Immigrant Kept the Faith?* This was a careful statistical study of alleged losses, which some previous Catholic writers had placed very high. It issued in this conclusion: "It is absolutely certain that there has been no enormous loss to the faith because of immigration, and it is very probable that there has been no loss at all, beyond that defection of Catholics which ordinarily takes place among any population." Catholic gains have always come chiefly from immigration and the natural increase of Catholic families. No large number of conversions has ever been claimed. When immigration was cut off, and when the size of families declined, the reported rate of increase fell. These new and apparently fantastic claims are not based on an enumeration of communicants by parishes or dioceses, but by figuring how many Catholics there must be in the country if 30 per cent (some say 35 per cent) of the draftees in the army expressed a Catholic "preference." That is a very unreliable method of calculation. For one thing, it entirely omits consideration of one question to which Shaughnessy gives careful attention in his book, namely, the degree of adherence that is necessary to justify inclusion in the count. Now, it seems, a mere "preference" is enough. But Catholic power, prestige and favors from the government have greatly increased, and with this it is not improbable that many baptized but backsliding Catholics are more open in expressing their adherence to the church.

When Negotiators Rattle the Sword

THE AIR of leisurely deliberation which has been thrown around the negotiations between Secretary Hull and Ambassador Kurusu may be merely a smoke screen. On the other hand, the Japanese and American governments may be taking their time because neither anticipates that a compromise is possible and both would prefer to continue to negotiate rather than confront the situation which will obtain when the conversations end. The administration's diplomacy, the opposite of "open covenants openly arrived at," has made Washington seethe with rumors as to what, if anything, is transpiring. One of the rumors is that our government has offered to finance the transition from a war to a peace economy if Japan will break with the Axis. That would be necessary, as few who know the desperate internal situation in Japan can doubt. As a first step, the Japanese are said to be demanding that our government lift the economic blockade which has practically ended their foreign trade. Since Japan's economy is far more dependent upon this trade than is our own, the internal tensions created by this blockade will probably do more to spur the negotiators than anything else. The major obstacle, however, remains. It is the presence of the Japanese army in China. While Chungking is said to be giving attention to rumors that an Oriental Munich is in preparation, there is little likelihood that that will occur. Our government has the full support of its people in its demand that the Japanese army evacuate China. Every person who hopes for a successful issue of the present negotiations must, however, deplore the sword-rattling that is being done by both sides. The menace of all-out British and American naval cooperation, with the Philippines and eastern Siberia serving as the bases of air fleets shuttling over Japan, counterbalanced by threats from Tokyo that Japan is prepared to inaugurate a complete and shooting cooperation with the Axis, hold little promise that conversations conducted in such a spirit can end in anything but disaster.

Roman Catholic Bishops Define The Crisis of Christianity

A STATEMENT defining the present crisis of Christianity has been issued by the administrative board of the National Catholic Welfare Conference, which was authorized to perform this service by the annual meeting of the bishops in the United States. The emphasis of the definition is upon the twin dangers of nazism and communism. Fascism is not mentioned by name. Perhaps it is intended to be included under the category of nazism, or perhaps not. At any rate, the denunciation of these two enemies of a Christian order is unqualified and well balanced, and the analysis of their respective characteristics which set them in opposition to any system with which Christianity can make terms is sound. Near the beginning of the pronunciamento occurs this pregnant paragraph: "However plausible their constitutions and their propaganda, the alarming reality is that neither system understands or permits freedom in its true Christian sense. Both systems usurp arbitrary power over the lives and destinies of men; their dictators assume a power which belongs to God alone." This is true doctrine. Fascists (including nazis) and communists denounce democracy but praise liberty and claim to give it to their subjects. Fascist liberty of thought is liberty to think well of fascism. Communist liberty of thought is liberty to think well of communism. It is heartening to see how clearly the Catholic bishops penetrate the fallacy of calling this liberty. And yet, one would have only to substitute "Roman Catholicism" for "fascism" and "communism" to have almost precisely the definition of liberty that has repeatedly been given in papal encyclicals. "True liberty" is always liberty to believe and teach the truth—and the truth is what the church believes and teaches. For further particulars, see Pope Leo XIII's famous encyclical on the "Civil Constitution of States."

Interchurch Agencies to Discuss Merger Plans

"A DIVIDED cooperative movement will never unify a divided church." When Herman N. Morse of the Presbyterian home board said that at the recent Cathedral Conference in Washington, he revealed the reason why representatives of interchurch cooperative agencies are meeting next week in an important conference at Atlantic City. Four plans for dealing with the anomaly of competitive cooperation among the interchurch agencies of American Protestantism are to be considered. We summarize them in the order of their desirability—the most important first. This would provide that all the eight ex-

isting national interchurch agencies shall be incorporated in a new cooperative body which would then combine all their interests and functions. The second proposal is that only the agencies whose functions are confined to America—the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council and the National Council of Church Women—shall merge, the foreign missions cooperative bodies remaining as they are. The third plan would retain the identities of the existing agencies but create a new intermediate federation as a service medium. The objection to this "federation of federations" is that it would only add to the already existing complexity and confusion. The fourth proposal would retain the present status of the various agencies, strengthening existing cooperation between them wherever possible. This is virtually a do-nothing proposal. While the resolution of a problem of this magnitude will call for patience, it is encouraging that the discussions are being conducted in a receptive and cooperative spirit. We believe it is the desire of the churches that these negotiations should produce agreement upon the first proposal. This will become apparent if the leaders of local churches, who are constantly plagued by competitive appeals from cooperative agencies, find a way to speak.

Rabbis Issue Program of World Reconstruction

THE DIFFERENCE, if any, between good Christian principles and good Jewish principles for a civilized and humane world order approaches the vanishing point in the "Program of World Reconstruction" set forth by the Central Conference of American Rabbis. Its basic principle is that man is a child of God, that his inalienable rights are God-given, and that the brotherhood of man is a divine fellowship in which men of all races and creeds stand as equals in the sight of God. Added to this is the reminder that all wealth is from God, and that men and nations, possessing it as stewards, are bound to use it with a full sense of the moral and social obligations inherent in their temporary trusteeship. As to the abolition of war and the establishment of a just and enduring peace, the principal requirements are held to be these: the extension to all peoples on earth of an opportunity for democracy and the destruction of every form of tyranny; "the creation of some parliament of nations which will adjust the differences between nations and create agencies for cooperative enterprises"; an international police force to restrain aggressor nations, to make national armaments unnecessary and to make universal (national) disarmament practicable; social justice for every individual, including a correction of the evils of economic insecurity, unnecessarily low standards of living, and child labor; economic cooperation among the nations by making raw materials available to all and by other measures designed to secure social justice and economic welfare to all peoples. The specific program for a new league of nations with an international police force might be a topic for argument, but the spirit of the whole pronouncement, its sound religious and moral basis, and the comprehensiveness of its scope are deserving of nothing but praise. On such grounds, Jews and Christians can really cooperate. Why then is cooperation between them so often confined to an emphasis on the duty of mere toleration?

Intimidating the Churches

WEEK BEFORE LAST it was "Regimenting the Clergy" which required the attention of all thoughtful American churchmen. This week it is the evidence of an attempt by intimidation to silence certain ministers. First from California and then from Arizona reports have come which show that an effort is taking form and gathering impetus to force the American clergy to say only what the government wants them to say and to remain silent on all issues in which they are not ready to give complete support to government measures. If the preachers cannot be regimented quickly by the persuasive methods first tried by Mayor La Guardia's Office of Civilian Defense, then they must be brought into line by threats. And the attempt to threaten them is now coming into the open.

In the federal district court in Los Angeles a judge on November 12 sentenced Henry Welty Kuhns to two years in a federal prison. Kuhns, the 22-year-old son of a deceased Lutheran missionary, has been a leader in youth activities of the Methodist Church, of which he is now a member, for several years. For at least six years he has held and publicly advocated pacifist views. After registering for the draft he applied for classification as a conscientious objector. His application was denied by a draft board in Redlands, California, and by an appeal board. On the day he was ordered to report for induction into the army, Kuhns failed to appear. Instead, he voluntarily presented himself at the office of the FBI in Los Angeles and was arrested.

Various opinions have been advanced as to why the draft agencies denied Kuhns' application for c. o. status and why the judge imposed so severe a sentence. A committee of members of the Southern California-Arizona annual conference of the Methodist Church, headed by that body's presiding officer, Bishop James C. Baker, expressed belief that "a miscarriage of justice" had taken place and announced that it was setting afoot moves to secure action by President Roosevelt to have the young man transferred to a c. o. camp at San Dimas, California. This is the only way in which Kuhns can now be saved from a term in a federal penitentiary.

At this point came the first effort to scare these ministers. The federal attorney in Los Angeles informed the press that he had asked the FBI to investigate the ministerial members of the committee who had criticized the treatment accorded Kuhns. "The inquiry," he was reported as saying, "may lead to criminal complaints charging obstruction of justice or any of several offenses against the government, in exactly the manner of the prosecution of persons who might aid a refusal to pay income taxes or any other crime. We've got to put a stop to such conduct at one time or another, and this appears to be a model case." However, Bishop Baker, Dr. Albert E. Day and the

other members of the committee have refused to be intimidated and are going ahead with their efforts to place the case before the President. "We'll see what happens," Bishop Baker told the press. "But we shall stand on our rights in following the due process of law in an effort to have Kuhns released."

So much for what happened in southern California. At this point, according to a respected clergyman of Phoenix, Arizona, a reserve army officer, Captain Clyde E. Lewis, suddenly resorted to action which put a new and more sinister aspect on the whole affair. Shortly before November 16—the day which Mayor La Guardia, as head of the OCD, set aside as Freedom Sunday—Dr. R. N. Merrill, minister of the First Methodist Church of Phoenix, reported that he was warned by this officer that investigators would be in his congregation on that Sunday to listen to anything he might say about the Kuhns case, and that if their report to army authorities was unfavorable, attendance at this church would be placed "out of bounds" for all soldiers at the two near-by flying fields.

To understand just what happened, let Dr. Merrill tell the story in his own words. Here are three documents, the first the formal statement which he read to his congregation on Sunday morning, November 16 (Freedom Sunday!):

This past week I have received two communications concerning what I should say on this Freedom Sunday. One was a letter from Mr. F. H. La Guardia, United States Director of Civilian Defense. Mayor La Guardia has in his office the wife of the President of the United States, and his appointment is at the hands of the President. Therefore, his request should be authoritative. I heartily approve of all that this letter says as it asks me and other ministers to focus the attention of our people on the opening article of the Bill of Rights as embodied in our Constitution as the First Amendment, which reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of people peaceably to assemble, and to petition the government for redress of grievances."

The second communication was from an alleged captain in the United States army reserves. His message was delivered to my office by telephone. He called to advise me that at the service this morning there would be plain clothes men from the federal secret service with him to check on what I might have to say, and that if there should be anything these patriots might not approve, the commandants of the local flying fields were to issue orders forbidding attendance of men from Luke and Thunderbird Fields at services in our church.

This is the second time in my life that I have been informed that secret service agents were listening critically to my pulpit utterances. The first occasion was when I was scheduled to preach and did speak to the Federated Council of Christian Missions at Karuizawa in Japan—a totalitarian nation. Little did I dream then that I would live to see the day when such a thing could happen in the United States of America to an American-born citizen with more than a half-century of clean record.

I understand that my threatener is afraid that I may speak in defense of the legal right of an American citizen to be a conscientious objector to bearing arms, or that I may have something to say in behalf of the bishop of this area who has announced that he will speak over the air in explanation of the rights of the conscientious objector who is willing to do any dangerous work for his government other than the bearing of arms in actual conflict. Certainly the youth who objects to military service has his rights within the law of the land to exercise the freedom of religion. Surely the bishop (with whom I often disagree) has the right to speak his sincere religious convictions. And I am positive that the Bill of Rights meant to give you and me and every other citizen the right to have religious convictions and the further right to express them. I had not expected to speak on this matter today, as last Sunday I had expressed myself on the necessity of protecting our liberties from zealous officers in the armed forces of our land who are foolish enough to attempt to annul the Constitution.

Mr. La Guardia is right. We do need to protect our liberties. I wish to back him up in this statement and further to say that a man of his courage of convictions has a fine opportunity to see that an army rank is not used to stifle free speech.

I have enough faith in the department of justice to believe that its agents would not wish to interfere with our constitutional rights. And I have sufficient acquaintance with men in command of our armed forces hereabouts, and elsewhere, to believe that the vast majority of them have no desire to interfere with the freedom of the men under their command to think, to listen, to read and to speak.

I feel in this situation as I did in regard to the action of that colonel in Colorado who was quoted as threatening the religious liberty of his men. I am sure that the United States army and the department of justice have given no men in uniform or out the right to attempt to intimidate law-abiding loyal Americans. It is time our government insisted that *no man* usurp the right of government agencies to speak for themselves. When a man calls another and attempts to intimidate him into silence, it is time for the Federal Bureau of Investigation to put him where he belongs for attempting to impersonate an officer or to speak for that branch of the service. Thank God this is a government of free men and not of serfs, but let us be alert that no man, in office or out of it, be allowed to think that he has a peculiar right to rob us of the liberties guaranteed under our Constitution.

May I say that if the department of justice desires this paper, I will gladly turn it over to it.

On the same day Dr. Merrill wrote this letter to Mayor La Guardia:

My dear Mr. La Guardia:

At your request, I am this day reading to my congregation the statement on freedom. As it calls attention to a most flagrant violation of the spirit of the Bill of Rights, I am sending a copy to you, as I believe that you and your organization have the authority to put an end to such threats of intimidation which, if permitted to continue, might easily take from the people in certain localities much of their priceless freedom.

It is my opinion that religious freedom and freedom of speech are not so much threatened by outside forces as by ignorant zealots wearing the uniform, or bearing the regalia of some sort of service in our country. The man seeking to intimidate me was Reserve Army Captain Clyde E. Lewis, who represented the American Legion in its program of service to men of the flying fields hereabouts, and who, therefore, has had opportunity to be in close relationship with the commandants of local flying fields.

That you may understand that I am not a publicity-seeking preacher who has gone off on some radical line, may I say that I have a record of consistently opposing extreme resolutions which have been presented in our Southern California-Arizona Conference and that just now I have one son who is a lieutenant in the United States Marine Corps, stationed at Honolulu, engaged in intelligence work of a highly confidential sort, and I have another son who has just passed his examinations for a commission as a lieutenant, junior grade, in the navy intelligence unit. My brother, Lieutenant-Colonel C. C. Merrill, has been in the armed forces since the World War and is now in charge of all the chaplains in the Second Army air corps stationed in our northwestern states. My personal loyalty has never been questioned by any thinking man, nor has my freedom of speech, until this day when you are making a plea for unity.

I am sending copies of my statement to the commandants of

Thunderbird and Luke Fields here in the neighborhood of Phoenix, and the local representatives of the department of justice, as I have a feeling that none of these people wish to have anybody using any statement that would imply that they had given him authority to represent them.

That same day Dr. Merrill wrote to the head of the FBI office in Phoenix, sending copies to the commanders at Luke and Thunderbird Fields:

My dear Mr. Duffy:

Saturday morning last, Reserve Captain Clyde E. Lewis called my office and said over the phone that on Sunday morning, November 16, there would be two secret service plainclothes men in our church audience to listen to what I might have to say to my congregation, and that if they did not approve, then the commanders of the men at Luke Field and Thunderbird Field would forbid the attendance of men under their commands at our church services thereafter.

I could not allow anyone to intimidate me in such fashion on Freedom Day declared by United States Director of Civilian Defense La Guardia, and so prepared the enclosed statement for reading to my congregation. All there was for me to do was to clear my own position that no man could bluff me out of my constitutional rights. I am notifying the commanders of the fields named, and the local representative of the Federal Bureau of Investigation that they may do anything they wish to prevent such unauthorized representation of their position and purpose. I am certain that Captain Lewis had no right to speak for any of those whose offices he purported to represent.

In other words, Dr. Merrill charges that Captain Lewis made explicit the same threat against the security of the pulpit which was implicit in the words of Colonel Duncan of Denver when he warned the preachers of that city that, as commander of Lowry Field, he had "a splendid intelligence service" which was keeping him fully informed as to the content of sermons preached from the Christian pulpits of that vicinity. Here was the first intimation that the government is turning spies loose on the clergy, and it is a pity that so many failed to recognize it as the most pernicious feature of the Denver case. In the Phoenix case it was likewise intimated that government spies would attend church services to check up and report on what was said from the pulpit. Doubtless such ministers as used the canned sermons provided by the government need feel no uneasiness.

So the threat to freedom of the pulpit develops. The first step is a suave invitation to cooperate with the OCD, preferably by using canned sermons prepared by a government propaganda bureau. The second step is a warning that spies will be placed in congregations to report to the military authorities when ministers persist in thinking their own thoughts and speaking their own words. The third step will undoubtedly consist of some more direct method of regimenting the clergy and trying to force the preachers of America to present arms. The only way to insure that these steps will not culminate in this sequence is for the churches and their clergy to resist every attempt to regiment them or to mobilize or coordinate them in any scheme whatever which implies that they and their pulpits are in any sense or degree amenable to or in partnership with the war-making power of the government. Dr. Merrill's refusal to be intimidated, following upon the prompt action of the ministers of Denver after the Duncan threat, will serve as a tonic to clerical courage throughout the country. In this hour the great need is for sensitive awareness, vigilance and courageous decision by every churchman who cherishes not only the Bill of Rights but the freedom of the Christian pulpit.

The Mind of a Briton

BEHIND THE DRIVE to take the United States into all-out participation in the war there lies an assumption, as yet unproved. It is the assumption that the interests and purposes of Great Britain and this country in this war are identical. According to those who preach this doctrine, these two nations not only have a common language, a common culture, a common store of political, social and religious institutions, but they have a common outlook on world affairs and a common body of international aims to be defended and advanced. Hence, Great Britain is fighting *our* war. And hence the United States, if it is not recreant to its shared responsibility, must take its stand beside its kindred-nation on the battleline.

Is this assumption on which the intervention argument rests true? Is there in reality this identity of interest and outlook between Great Britain and the United States? Or is this alleged mutuality a case of war necessity, good only so long as it serves to form and hold together a common battleline, but almost sure to dissolve into the illusion that it is the moment the pressure of Hitler's challenge is lifted?

The theory of normal common interests and a common outlook between Britain and the United States is, we believe, subject to grave skepticism and substantial reservation. This skepticism received startling reinforcement last week when two major newspaper publishers, one in Chicago and the other in London, exchanged views on the role of America in the present crisis. In two long letters these publishers, Colonel Robert R. McCormick of the *Chicago Tribune* and Lord Kemsley of the *London Sketch,* tried to make clear to each other their conceptions of a proper American policy at this juncture. Colonel McCormick is a vigorous opponent of the present administration; his newspaper is generally regarded as the outstanding exponent of "isolationist" sentiment, in its most extreme form. Lord Kemsley is a conservative peer, proprietor of a chain of newspapers in England, Scotland and Wales, who believes that Great Britain should have done with beating about the bush and immediately call upon the United States for all-out entrance into the war.

The exchange between the two newspaper proprietors opened with a letter from Colonel McCormick, which was published simultaneously in this country and in England. In it the Chicago publisher sought to dispel the idea that England is in any true sense the "mother country" of the United States, and at the same time to draw a sharp line of distinction between American interest in the defense of the British isles against a German invasion and American reluctance to become involved in securing the permanence of the far-flung colonial ventures of the British empire. "If it were necessary—and I write this after mature consideration—I believe that many Americans would volunteer to aid you [the British] in arms to prevent your being

conquered, and I am one of them." So wrote this champion of American "isolationism"—which may help our British friends to understand with what looseness that term is used in this country. But Colonel McCormick acknowledged no readiness to volunteer for protection of the outposts of the British empire. Neither does he believe that it is sound policy for the United States to guarantee the future of that imperial structure.

In his reply Lord Kemsley devoted much space to insisting on the closeness of the cultural and political bonds which unite the two nations. While he did not use the term "mother country," he refused to admit that there is not some kindred likeness which sets apart the relations which the United States holds with Great Britain from our relations with all other countries. He did not discuss the attempt of Colonel McCormick to establish a difference between the defense of England and the defense of the empire. But he spoke with great severity about American reluctance to shoulder a proper share of world responsibilities, and he called for all-out American participation in the war.

This exchange of letters, while carried out in straight-from-the-shoulder terms, was in the best of spirit. The two writers evidently held full respect for each other, and they were clearly trying to elaborate and explain differing points of view rather than merely to score debating points. Under any circumstances, such an exchange would have had real value in placing before a mass audience in England and America frank and intelligent arguments on two sides of this vital issue. But at one place in his letter Lord Kemsley inserted a passage which throws a flood of light on the divergence between much British and American thinking. We wish to call attention to this passage.

Colonel McCormick had predicted that if the two countries should apparently be united in prosecution of an all-out war against Germany, they would split apart because of diverging interests as soon as the war closed. This was certainly true after the last war. Much testimony on this point could be brought forward. Writing on November 20, 1918—only nine days after the armistice!—Joseph Fort Newton, the American pastor of the City Temple, the British cathedral of non-conformity, could say: "To read the London papers now, one would think that America, and not Germany, had been the enemy of England in the war. Every kind of gibe, slur and sneer is used to poison the public mind against America. My mail at the City Temple has become almost unreadable. It takes the familiar forms—among the upper classes an insufferably patronizing and contemptuous attitude toward America and all things American; among the lower classes an ignorant ill will." If America should become a full ally of Britain in the war, Colonel McCormick warned, what happened the last time will happen again.

Lord Kemsley, while naturally not admitting the likelihood of such a post-war break between the two countries, tries to turn the argument by charging that the break which occurred after the former war was caused by the United States. Then follows the passage in his letter to which we wish to direct especial attention:

> Who was primarily responsible for disintegrating the terms of that [Versailles] peace? Who was responsible for the drawing up of the Fourteen Points which ultimately brought about the second great war? Who was responsible for the sudden and disastrous withdrawal from continental affairs after the most meddlesome and aggravating interference in them? Who was it who proposed the League of Nations, only to be mainly responsible for its sudden collapse? Who was responsible for putting Germany in a financial position by loans and other methods, a position which enabled her to make her second attack upon the world's peace and bring Europe into a state of general oppression and depression? Who but the Americans themselves?

Now, what does such a passage really say? That the conception of a better world order advanced by Woodrow Wilson in his Fourteen Points brought on the Second World War; that American intervention in the First World War was "most meddlesome and aggravating interference"; that the United States was mainly responsible for the failure of the League of Nations; and that the efforts which the United States made to rescue Europe from the folly of what Mr. Keynes—almost before Versailles adjourned—pointed out as "the economic consequences of the peace" launched Germany on her second attack on the peace of Europe. Yet the first two and the last in this bill of particulars of American shortcomings represent the three items on which Americans have most prided themselves as evidence of their unselfish participation in world affairs! And the American people would agree with Lord Robert Cecil rather than with Lord Kemsley as to the causes for the league's collapse. In his autobiography Lord Robert places the principal blame on the misuse made of the league by reactionary elements in the French and British governments.

Lord Kemsley is not to be dismissed as an inconsequential or erratic individual. He is one of the most powerful of Britain's "press lords," owning eleven newspapers in addition to the *Daily Sketch*, one of them in Cardiff, three in Glasgow, four in Manchester and the rest in London. Yet he has disclosed here not merely a chasm between his thinking and that of most Americans; he has shown that his mind is not working in the same world of ideas as the minds of even most American interventionists. He sees evil where Americans see good—and vice versa.

Woodrow Wilson the father of Hitler? America's intervention in 1917 "meddlesome interference"? Financial help to a prostrate Germany, the Dawes plan and the Young plan an incitement to a new European war? This is not merely dancing on Woodrow Wilson's grave; it is a slap in the face to the very Americans who are today working hardest to induce the United States to intervene again in behalf of a hard-pressed Britain. If *this* represents a dominant British outlook on world affairs, then no common understanding between the two nations is possible, and no lasting community of interests is possible. If these things were folly that the United States tried to do in 1917-18 and in the years when Europe was on the verge of collapse following the war, as Lord Kemsley says they were, then the United States simply does not sufficiently understand the British point of view to know how to go about helping her.

Lord Kemsley has rendered a much needed service by his candor. The American public now needs to face with equal candor this revelation of the British outlook on world affairs, and to be forewarned thereby.

The Betrayal of the American People

By Oswald Garrison Villard

ONCE more before it is too late I wish to make my protest against the casuistry, misrepresentation, evasions and concealment by means of which the President and his cabinet are edging this country into the war. These are strong words, but they are justified and I accept full responsibility for them. I have never until recently believed what some columnists have written, that this administration is without faith in the American people. I have not wanted to believe it, because I still feel myself deeply beholden to Franklin Roosevelt for the sound New Deal legislation he has placed upon the statute books. I well know, for example, from many contacts what the old-age pensions mean to untold Americans. Nonetheless, I am now convinced that the deliberate withholding from the American public of vital information by a "voluntary (!) censorship" and the refusal to tell Congress what is going on behind the scenes, although we are not legally or constitutionally at war, can be explained only as due either to a failure to trust the public and its elected representatives or to a realization that what is going on behind the scenes will not bear the light of day.

The thesis that it is necessary to engage in this concealment and withholding of information in order that the "enemy" shall not know what is being prepared, I reject *in toto*. Only Congress has the right to authorize many of the actions now being taken. Moreover, I suspect that the German embassy and its spies know a great deal more of what is going on than do the American people. But if that is not the case, it would be far better for the future of our institutions to have a few facts penetrate to Berlin than to establish the indefensible precedent that any time when he thinks that an emergency has been created a future President may begin to withhold news, facts *and the truth* from the American people whose steward he is.

Good Faith Made Suspect

That much of the present situation arises from the insincerity of the President's campaign promises only makes things worse. He obviously did not mean what he said in October 1940, for he is now doing what he said he would not do, sending American boys into the European war—and some to their deaths—on our warships and our merchant ships. Mrs. Roosevelt's shocking casuistry in seeking to justify this on the pretense that it is not a foreign war in which we are engaged since it has "come to us," is so false and so mischievous as to make suspect every word of every public man hereafter. Jesuitical is the only word which can apply to reasoning like this—with my apologies to the modern Jesuits.

For some decades it has been easy for me to get on well with people whose views differ from mine. I, having long preached tolerance, have tried not to be intolerant. My difficulty today is that while I can be tolerant and on good terms with those who sincerely believe the opposite of what I do, I find myself raging when the other side carries on without intellectual honesty and straightforwardness. To my mind those who are trying to get this country fully into the war are on the road to complete destruction of our democracy. I can respect them when they candidly state their reasons and act in the open. But I cannot respect any man or woman who says one thing and plans and means another, who uses devious ways to achieve ends. I cannot respect those who form, for example, committees to defend America by aiding the Allies when their real purpose is to get this country into war. For all of this degrades our political life to the level of the Germany and Italy and Russia of the dictators, who suppress, lie and falsify in order to deceive those of their people they do not murder.

Fighting the Devil

All this deceit is justified in Washington by the hoary old assertion that to beat the diabolical fellow you are going to war with you must use his tools and his methods. The theory is that you have the highest moral sanction for doing temporarily, until you lick him, the very things you are going to war to punish him for. Then you will resume your former virtues, look upon your throwing overboard all your standards of right and decency as a necessary sacrifice on the altar of righteousness, and proceed to be as self-righteous and victorious as ever. Probably few of my readers have heard that when we went to war with Spain in 1898 to punish her for her abominable cruelty to the Cuban people and to the Filipinos, her use of concentration camps, her destroying of crops and villages and the constant application of that most diabolical torture, the "water cure," Prof. William Graham Sumner of Yale uttered a solemn warning to his countrymen. He told them that they would soon be doing, if they went to war, the very things that we had condemned in the conduct of the Spaniards, and that the spirit of cruelty and oppression we had set out to exorcise by military force would in turn enter into our own souls.

Professor Sumner was denounced as a vilifier of America, but everything that he warned against came to pass within a year, when we established concentration camps in the Philippines, burned the Filipinos' crops, ravaged their country, killed men, women and children, and applied the water cure torture so frequently that more than eighty officers and men of our army were tried for administering it, or for other abuses and murders of unarmed Filipino prisoners. Middleton Murry has just voiced the same thought in England in saying that "there is no escape from the inexorable necessity which drives England on to become the thing she fights."

What has stirred me particularly just now is fresh evidence of the falsity of the President's fundamental assertion that the United States is in physical danger, strongly supplemented as it has been by Secretary Knox and others of the cabinet. *Uncensored,* that able little four-page anti-war weekly published in New York, has dug out from the records of the "secret session" of the Senate for-

eign relations committee the testimony of Admiral Stark on just this question as to whether the United States was in any danger of invasion. As no daily newspaper to my knowledge has touched this I reprint it here.

Admiral Stark's Testimony

Referring on October 21 to the proposal to arm merchantmen, Senator Murray asked Admiral Stark: "You think it is a defense measure completely?" The admiral replied: "Yes, I do." Immediately after this there followed this colloquy between Admiral Stark, who is our most important naval officer since he is the head of naval operations, and Senator Hendrik Shipstead of Minnesota:

> Shipstead: When I asked you about the battles of Narvik and Crete, you said you thought it was very hazardous to get ashore with troops. Do you think that those experiences have minimized the danger of invasion of the United States?
>
> Stark: Unquestionably; yes, sir. They would minimize it anywhere. If England could maintain distinct air superiority, it would make any landing very hazardous.
>
> Shipstead: Do you mean in England?
>
> Stark: Anywhere.
>
> Shipstead: But it would also apply to the United States?
>
> Stark: Yes, sir.
>
> Shipstead: The invasion of the United States has been put far in the background from where it was before that was demonstrated at Crete and Narvik?
>
> Stark: Yes; but I think it was pretty far in the background anyhow, because they have got to come a long distance by sea. It would take a perfectly enormous amount of tonnage, and they would have to knock the navy out first even before they got to the air.
>
> Shipstead: So there is not much to this talk that we hear about an invasion of the United States by Germany so long as we have plenty of bombers and the men to man them?
>
> Stark: And so long as we have a naval force.
>
> Shipstead: But, after all, they would have to sink our navy?
>
> Stark: Granted your hypothesis that we have a powerful navy and superiority in the air, I think no one can invade us.

Of course many another officer, admiral or general, and numerous civilian writers on military topics have taken this position. But here is the head of the navy officially stating to the most important committee of the Senate that there is nothing to the whole bugaboo of possible invasion. Any honest man who reads this testimony can hereafter only assert that, since we have a very large and efficient navy and plenty of airplanes, while we may be in danger of a possible ideological attack upon us by Hitler, we are not in danger of a physical one.

Fanning the War Spirit

I hope it will be remembered that this is the position that I have taken in this series of articles from the very beginning. On top of this testimony of Admiral Stark comes the statement of Herbert Hoover in his superb speech of November 19 that "the dangers to the United States and England from Europe are less than they were a year ago." He added: "Yet during this past year we have seen a steady rise of war psychosis among our people." He correctly stated that the four great weapons to arouse war spirit are "exaggeration of fear, the stimulation of hate, the challenge to courage and the appeal to ideals." This is exactly what has been happening in Washington. Official circles have exaggerated fears that were baseless at the outset, they have stimulated hate, and they have appealed to American idealism from these false premises.

When before have we had a President denouncing a miscreant, an international brigand, in the language which Mr. Roosevelt has used in his references to Adolf Hitler? Certainly the annals of the state department will, I believe, produce no parallel to Mr. Hull's unbridled attack upon the Germans with whom we are still technically and legally at peace. This applies also to Mr. Hull's attacks upon the Japanese. There was a time not long ago in international relations when such utterances by responsible statesmen would have been considered immediate reason for the withdrawal of ambassadors and breaking of relations. Woodrow Wilson, I believe, never went as far as Mr. Roosevelt in personal attacks upon the Kaiser, although twenty-four years ago the latter was just about as much a personification of the devil as Hitler is today.

Moral Victims of War

Any effort to be consistent with our own record in international affairs is deliberately abandoned. We have forgotten that we made England pay heavily for fitting out the commerce destroyer Alabama in her ports. During the Civil War our minister to England, Charles Francis Adams, wrote to Lord John Russell, the British foreign minister, that if the ironclad rams, which were then on the point of leaving England to serve the Confederacy, were allowed to depart, that meant war, and England detained them. Today we not only give warships to England, but fit out and repair her ships to make war upon another country with which we are technically at peace. This is only one instance. If our intervention in the affairs of Europe without a declaration of war does not jeopardize the Monroe Doctrine for all time, it will be simply because no one is powerful enough on the ocean to challenge us.

All this again brings up the question whether the vile spirit of Adolf Hitler has not already begun to enter into our own souls. Certainly we have already begun to use the phraseology of the dictators. We have taken Iceland and Dutch Guiana into "protective custody." We are sending "tourists" in civilian clothes to war zones, and we are sending military missions to Russia, to Egypt, to China and, it is said, to a number of other countries. We are deliberately assuming that since the Germans are beyond the moral pale we can do anything we please; the mere fact that we are doing it makes it just, right and noble.

It is not even thought necessary for the government to explain when one of its statements is proved untrue, as when the President said that our troops had gone to Iceland to take over that country from the British troops, and the British troops are still there, with a British general commanding our American soldiers. So unimportant have the American people become in Mr. Roosevelt's eyes that it is not worth while for him to explain what has happened since he made his original statement to change the situation in Iceland and his plans for assuming control of that country. If truth is the first victim when a nation goes to war, certainly morals and ethical standards are the next.

The marvelous thing is that in the face of all of this the American people stand firm. True, there is a weakening; there is a spirit of hopelessness steadily growing. There is a lessening of the opposition to war in numerous quarters, notably in those towns and regions that are profiting enormously by the armament program. It is hard in such fast-growing cities as Mobile and San Diego, into which millions upon millions of federal money are being poured, to think that there can be very much wrong with knocking out Hitler by military force. Slowly, but perhaps steadily, continued government propaganda is corroding those who will not think and those who do not know the facts. More and more people are saying, "What's the use?" and joining Herbert Hoover in saying resignedly that after all history will tell the truth. Unfortunately history does not always tell the truth, as those of us who lived through the last war know.

No man living wants Hitlerism extirpated more than I, but how can one keep any hope that any good whatsoever will come out of the horrible evil and wickedness of another war when one witnesses the falsities and insincerities with which we are entering it? If it is to be just a contest between two sets of immoralities, one gray and the other the darkest of blacks, how can even those who believe in force as a cure for wickedness really become enthusiastic over the coming conflict of two ways of life?

The Burden of Habakkuk

A Modern Paraphrase

By Henry W. Mack

CHAPTER 1. O God, how long will my prayers go unanswered? I pray to you against crime and lawlessness and these evils seem only to grow worse. Why, O why, do you make me live in such an evil world and do nothing to stop its evil? For graft and corruption are bywords in our cities, our lawyers turn justice to gain, politicians seek only their own ends, recklessness and drink litter our highways with death, and the world has gone mad with the lust of blood! For this reason our laws are confusing, and the poor man can't begin to get justice; international law is no more, for both rich men's lawyers and nations twist laws to their own ends; therefore justice has been twisted into a mockery.

The troubled Christian asks a question of God

II. God Answers the Charge

Look at the nations about you, see what is happening in them. Let a clear insight stir your imagination; for God is working out his will before your very eyes; his way is so startling and plain you will scarcely believe it. For in reality it is by his will that the spirit of hatred, of dictatorship, narrow nationalism, fear, and savage warfare is marching through the length and breadth of the world, destroying whole peoples. This spirit is both terrible and dreadful, for these mad dictators have become laws unto themselves. They are girded by all the might of modern science, their speedy bombers wreck distant cities, they gather resources from self-righteous nations afar off and turn them into an unending chain of destruction. All their education is aimed at conquest, their propaganda pleads their false causes; with censorship the innocent are swept along with their way of thinking. They scoff at treaties, and moral agreements lose all force; they heap up incidents, with which they turn on their peoples' indignation as one turns on a faucet. They lay waste whole populations, they sweep on to new conquests, they are scourging this evil world, they are covered with blood-guiltiness, even those nations whose sense of power is their god.

III. God's Answer Raises a Second Question

O God, are you not the Eternal God, the Holy One? Surely you do not intend that we all shall die! O God, you have appointed these forces as a judgment upon us; you have allowed them to grow as a corrective measure. We believe that you are too pure to allow evil to stand, and are constantly against evil of all kinds; and yet here you are, winking at the evil of these nations and allowing them to stand and grow. Why do you do nothing while they swallow up Ethiopia, Korea and China, Czechoslovakia, Poland, and now Greece? Why do you let their poisons penetrate even into our nation, enslaving men and nations more righteous than they? They reduce men to machines, they kill off education and culture, they murder, they pervert and "liquidate" the best leaders, they reduce men to beasts, destroying all faith in divine leadership. Shall they add conquest to conquest, and spread their evil doctrines till the whole world is polluted?

Chapter 2. I will go to my place of prayer, and I will pray earnestly and seek the answer that God must have for me, and with God's help I shall find a solution to my problem! And God answered my prayers. He made the answer so clear and wrote it so large that even one of the speeding maniacs on our highways can read it!

The solution of this problem is even now working toward a climax. It is the true solution and we must wait patiently for it, for coming events will inevitably and soon make it all plain.

IV. God's Second Answer States a Great Moral Principle

These evil men and nations, behold them: their outward shell is a show of strength and pride of might, but within are corrosive, self-destructive poisons; however, the righteous of this earth have an inner strength built

on their integrity and on their faithfulness to abiding moral principles.

V. The First Half of the Principle Illustrated

For example, drunken folly betrays the insolent man who is never satisfied at home; he lets his desires grow like the devil's appetite, and he like death is never satisfied but must expand his power and his possessions till he has squeezed the very life out of multitudes of the poor. But shall not all his victims taunt him in the end and say, Woe to you, you fool, thinking that you can forever oppress the weak and mortgage all their possessions. Shall not your enemies grow to sufficient number and strength to turn and plunder you? Or insane fury drive some dispossessed soul to murder you? Or envy and jealousy dig a pit into which you shall fall? . . .

Or consider the greedy politician who feathers his own nest through graft and corruption, laying aside that nest-egg of bribery that he may retire to a life of ease. Such a one builds his large estate on shame, cutting many other people out of their just dues. His sin has left its mark on his own perverted soul. Why, the very timbers and stones of his costly palace will cry out against him before he can know happiness in that place! The poisons of his ways have destroyed the foundations of any happy home.

Those in our day who make light of marriage, indulging in our modern polygamous succession of partners, shall they escape the consequences of degrading the sanctity of marriage and the home? Of course not! Unknown to them will be the ripening of lifelong ties, the joys of growing children, the depth of faithfully shared joys, sorrows, commitments, the care and respect of loved ones in their old age, the rounding out of the lasting values of life.

Violent shall be the end of those who build their cities on carousing and bloodshed. Theirs is the way of drunkenness, evil imagination, lawlessness, passion and lust! Truly, it is not God's intention that men should destroy themselves, or nations wear themselves out building armaments for destruction. His will is rather that the earth be filled with the knowledge of his righteous ways, as the water covers the sea.

Woe to the man that has a hand in making his neighbor a drunkard, to you who add your poisonous example, filling him with liquor because you think his senseless antics are funny, getting a "kick" out of his naked folly! You are a dirty shame of a man, and not a "he-man" as you suppose. Go ahead, drink carelessly; your cocktail glass is in reality God's cup being passed to you; drink and see how soon your natural human dignity and personal worth will be foully degraded.

For greed and ignorance in your use of the land you are repaid in smothering dust storms, floods and droughts, soil erosion. Thus quite naturally the penalty of sin works itself out by God's laws.

What profit do you get from your faith in possessions? You who make the almighty dollar your God, or sell your soul as well as your home to possess the latest model car? Worry alone for the man who says to his money, "Make me honored"; boredom to the one who asks of his luxurious furnishings that they impress people with his culture and standing, and a mirage to those who worship fame. Impressive form lacking inward substance or inspiration, they are all hollow idols. Apparently folly is the god of life, but look deeper. Through his laws of sure retribution, God reigns in life's holy temple; let all earth stand before his presence, their follies silenced!

VI. The Second Half of the Principle Demonstrated

Chapter 3. The prayer of the Christian:

Eternal God, we have read of Thy might and Thy greatness. Reveal Thyself in our day, we pray. Show Thy hand in the midst of our times, as Thou hast shown it in the past. With us in our terrible moral and political confusion have mercy!

Thou didst show Thy way in the Magna Charta; in the establishment of freedom of worship Thy will was revealed. As seekers of true worship were we brought out of lands of oppression. Thy Spirit guided the writing of liberty into our laws. Even a small grasp of Thy glorious freedom has made us great as a nation. As a free people our heritage is from Thee alone.

And this unfettering of the human spirit is as rays of light coming forth from Thy throne, revealing our true strength as not of ourselves but of Thee.

In the past Thy judgments of war have marked our petty ways. Depressions have but revealed the outworking of pitiful weaknesses. All nations have been weighed in Thy scales and found lacking. The earth is scorched at Thy bidding, the mighty divided, the small overrun. Even so, history has time and again repeated the working out of Thy judgments upon sinful men.

I have seen the afflictions of Europe, the brutalities of the East, the duplicity and complacency of the West. Humanity stands sobered and trembling. Is it the rivers that have ceased obeying God's laws? The mountains that have proven unstable? The sea that refuses to keep to its boundaries? Is that why God has allowed evil days to fall upon us?

Almighty God, the weapons of Thy punishment are laid bare to our sight; the pronouncement of sentence moves inexorably on. The very earth seems blighted with floods and dust storms, crop pests and the destruction of resources.

Round the whole circle of our earth sin is bringing forth Thine indignation. Nations are tottering under the instability of evil. The followers of evil are destroying themselves against Thy laws. The good are vindicated by the way wickedness produces nothing permanent. Real victory is only with the righteous! . . .

God save us from this evil day! We Thy people are afraid. We tremble at the forces of destruction. We are weak at the sight of whole continents bent on killing. We tremble because we must patiently wait our turn, must wait for these forces to engulf us. We see them as an incoming tide that will soon cover the shallow lives of our people.

Yet though this evil is destroying the source of our plenty, the fruits of peace giving way to the bitter fruits of war; though normal, healthy labor is destroyed by a wartime economy, or the food we need cut down and rationed; even though we go hungry, and famine stalks the land; yet I will rejoice in God.

For my truest joy is in the God who alone can and does save me. Only in God is there hope and strength today. He gives His children the skill necessary to walk the strait and narrow path of righteousness with a conscience undefiled. He will enable me to tread the high places of peace and growth and vision.

The Church of Rome
At Home—V

Peter's Pence — Plus

By Romulus

THE MOST BAFFLING phenomenon about the Vatican is Vatican finance. Throughout the centuries the imagination of the world—very much including the United States—has been dazzled and puzzled by the reputed wealth of the Vatican, its fabulous income and its vast accumulations piled up in the course of long years. Here indeed truth is stranger than fiction. It is true that the property—personal and real or, as the Roman law puts it, "movable and immovable"—which today stands in the name of the pope as the head of the church, is beyond all calculation. Only the British empire or the United States or the two of them put together could serve as standards of comparison. It would be sheer pretense to try to solve the financial mysteries of the Vatican in a few columns of The Christian Century. The most that can be expected here is the presentation of a group of illuminating and verifiable facts from which the reader may draw his own conclusions.

The Vatican has so far withstood every attempt to probe its financial system from the outside, heretical or otherwise. The great body of the faithful laity—so many, many millions of them—who create the wealth and the power of the Vatican have never shown any disposition to pry into the financial secrets of their supreme and autocratic government. They expect no accounting and are never disappointed. So far as the general public is concerned, the authorities in the Vatican are sure that its treasury is none of the public's business. No records which, in any way, bear on the financial affairs of the Vatican are available to the press, not even to the Roman Catholic press. Facts and figures are always dealt with behind the scenes.

Finances Not Published

This, of course, does not mean that the Vatican has found a substitute for bookkeeping or that it has dispensed with audits and balance sheets. On the contrary, it employs a great army of trained men to work on the ledgers year in and year out. A small part of this army, known as the Ragioneria Generale, which is something like a bureau of auditing, is occupied only with the books of the political entity known as the State of the City of the Vatican. Its functions are of a local or domestic nature. It is presided over by a layman, who stands high in the confidence of the papal Curia. Completely eclipsing this state bureau in the number of its chiefs and minor employees, as well as in the size of its quarters and the responsibility of its labors, is the grand office, which concerns itself with the finances of the papacy and whose jurisdiction is co-terminous with that of the Holy See itself.

This grand office, situated, like its modest neighbor, on the soil of the new papal state, is officially known as the Administration of the Possessions of the Holy See. It is headed by a commission of cardinals with an imposing staff of financial experts consisting of twenty chiefs of departments. The number of minor employees runs into the hundreds. Each department, both in the local bureau and in the big administration, works exclusively within its own particular orbit. The members of the staff have neither the chance nor the inclination to find out what is going on in any orbit other than their own. Not one of these accountants or experts, no matter how long he may have been at his post, could form a clear conception of Vatican finance as it runs from alpha to omega. Even the chiefs of departments—laymen and clerics—do not know all the cogs and wheels in the vast and intricate machinery. The master key to that intimate and complete knowledge which unlocks every door and reveals all the secrets is at the disposal of the pope and probably less than a score of men, all of them cardinals, whose lips are sealed.

Calculus of Probabilities

At this point the student in search of facts would have to be satisfied with an outside view of the framework within and behind which the Vatican carries on the operations of its secret exchange, if a great volume of circumstantial evidence did not come to his assistance. For one thing, the arrow formed by circumstantial evidence points to all the main sources from which the Vatican derives its revenues. History, logic and the calculus of probabilities also serve as valuable aids in overcoming the skill of censorship and suppression. Even so, it is still a difficult and hazardous undertaking to approximate the figures, but a million or two does not make any substantial difference in a situation which now and then suggests astronomical numbers.

The popular mind in all countries, Catholic and Protestant, is well acquainted with the form of collection generally known as "Peter's Pence." It would seem that in no field of human thought or action are traditions more long-lived than in the realm of religion. Peter's Pence as a means of taxing the faithful at stated intervals for the special benefit of the successor of St. Peter is still in vogue. The abuses which accompanied this method of taxation were among the serious grievances of the reformers, and though the abuses of medieval times have long been corrected, the expression Peter's Pence has never quite lost its bad repute. Catholics themselves, their press and their clergy, do not favor the use of the word; indeed it seems to be going out of fashion, among Catholics more than among Protestants. Thus while the *Encyclopedia Britannica* prints a full historic sketch of Peter's

Pence down to the time of Henry VIII, when it was abolished by royal decree, the learned editors of the *Catholic Encyclopedia* omit every mention of the term as if they had never heard of it. While the words Peter's Pence are today often kept in the background, those that take their place always convey the idea that a collection for the special benefit of the pope is intended. It may be, too, that the word pence has been eliminated for its possible effect on the literal-minded.

Peter's Pence has always been considered a direct tribute to the pope as the historic successor of the apostle Peter, whose immense popularity among the Christians of the early Middle Ages is attested by legend and history. The popes, when they conceived the idea of a tax to be levied in the name of Peter, were well aware of that fact. In those remote days Peter's Pence was the manna of the papacy. After the Reformation it not only suffered a great decline in popularity, but it also lost the edge of legal or quasi-legal compulsion which had theretofore made it the richest and the most dependable of the papal revenues. It is true that the size of the individual contribution has always been small. In some of the Latin countries and among the Catholic Slavs in southeastern Europe the "pence" was spoken of as an "obolus," which was an old Greek coin worth less than a dime. It was the universal character of the levy which counted and still counts.

Peter's Pence Shrinking

In more recent times the size of the "pence" has been shrinking a little. The totalitarian governments watch these collections with no friendly eye. Another explanation of the shrinkage may be found in the fact that the collection for the pope is no longer advertised as in the past. References to the special spiritual benefits sure to accrue to generous givers have been toned down or omitted entirely. Even in such countries as Ireland, Poland, Spain, Brittany and the Tyrol the old exuberance and the old enthusiasm are missing. Nevertheless the grand totals of this world-wide collection are still quite impressive. Estimating the number of Roman Catholics throughout the world at 300,000,000 and bearing in mind that the machinery of collection is geared to reach not less than 90 per cent of the prospects, the grand total, even on the basis of the obolus or its equivalent, constitutes a substantial amount of money. Practically, of course, the sum total is always much higher. A very large number of the faithful give much more than a dime.

Curiously enough, the United States, the only country which never had a concordat with the Roman See and where the existence of every parish depends entirely on the voluntary contributions of the parishioners, contributes in proportion to the size of the Catholic population about 30 per cent more than any other country. The cost of collecting the Peter's Pence is negligible. Nothing more is needed than the pressing of a button to start the smooth-running machinery which knows neither wear nor tear. The proceeds are either transmitted to Rome or deposited in international banks which have been doing business with the Vatican for generations. Some of the leading banks in London and Paris function as custodians of Peter's Pence. The money itself is entirely at the disposal —*ad nutum*—of the pope, who may spend it at his discretion, subject to no review and no accounting.

Year of Jubilee

One source of revenue, which might be described as connected with and supplemental to the Peter's Pence, is the institution known as the Roman Jubilee or Year of Jubilee. The first Roman Jubilee was proclaimed by Pope Boniface VIII in the year 1300. The pope invited all Christians to visit the tomb of St. Peter and make an offering, in return for which the pilgrim was assured of extraordinary spiritual favors. The response was overwhelming. Gregorovius, the great historian of medieval Rome, tells how the clerics at the altars of the pilgrim churches heaped up the gifts of the pilgrims with long wooden shovels and even then had no more room to receive and store the precious offerings. In view of this gratifying result subsequent popes reduced the interval between the jubilees from one hundred to fifty years and finally decided to proclaim a Year of Jubilee at the end of every quarter of a century.

The Roman Jubilee proclaimed by the late Pope Pius XI for 1925 turned out to be one of the biggest successes since the days of Boniface. It may be remembered that when, in the early part of the Year of Jubilee, the question was raised whether a pilgrim could expect to participate in all the spiritual advantages without offering a gift while in Rome, the pope took the stand that some gift however slight was an integral part of the jubilee and that no pilgrim could expect to gain all the spiritual benefits without such a contribution. The complete text of the pope's decision was printed in the columns of the *Osservatore Romano* at the time. As one who was in Rome during the entire Year of Jubilee in 1925 and in frequent contact with some of the high clerics in charge of the pilgrims after their arrival in Rome, the writer is prepared to say that the profit accruing to the Vatican for the entire year was generally estimated at close to twenty million dollars. Other competent judges, all of them Romans, put the total much higher.

Bestowal of Honorary Titles

To offset the diminishing returns from Peter's Pence, the Vatican has found ways and means of stimulating other sources into new and greater fruitfulness. One such source whose productivity has been accelerated is the bestowal of honorary titles on both laymen and ecclesiastics. Of such titles there is a great abundance and variety. Included in the list are the so-called titular bishoprics and archbishoprics, most of them located in north Africa and in Asia Minor. Of these titular sees there are more than 2,000, one-half of which are vacant, while the other half are filled with churchmen on whom the Vatican desires to confer a special honor. It is the emptiest of honors because the titular bishop presides over a diocese which he will probably never see; a diocese which, in fact, ceased to exist many centuries ago.

Among the other titles of honor and distinction which the Vatican is always ready to distribute to the right sort of candidates, the following are worthy of special men-

tion: Domestic Prelates, Apostolic Protonotaries, Secret Chamberlains (plain), Secret Chamberlains of the Sword and Cape, Secret Chamberlains-in-Violet, Secret Chaplains of Honor, Members of the Papal Household and the Papal Chapel. For the better understanding of the situation it must be borne in mind that the number of functionaries who actually render services to the pope in their various capacities as domestic prelates, secret chamberlains, chaplains of honor, and so on, does not at any time exceed two hundred. These dignitaries are required to live in the Vatican at the beck and call of one of the papal masters of ceremonies. There is nothing, however, to prevent the Vatican from appointing any additional number of nominal or supernumerary domestic prelates, secret chamberlains, and so forth, in any part of the world. Such supernumeraries need never come to Rome and report to the Vatican.

Increasing Demand for Titles

How and by whom are these supernumeraries nominated and appointed? The Vatican, of course, has no thought of sending out catalogues and price lists for the offices and titles it has ready for bestowal. Its method of procedure is more simple, more discreet, more diplomatic and more dignified. The appointing powers in the Apostolic Palace have no direct contact with the clerics who seem eligible for the various honorary titles and offices. Names are submitted by the bishop of the diocese in which the eligibles live and labor. The bishop may bring the list of his names on his annual tour to Rome or he may send them to the Vatican with the rest of the regular episcopal mail. He assumes the guarantee that the candidate in question meets all requirements, not the least consisting in his ability and willingness to make a handsome donation. According to well settled custom and practice, such a donation never expresses itself in less than four figures. The appointee is advised of his good fortune by the Secretariat of Latin Letters, which consists of experts in preparing beautiful inscriptions on parchment. The new domestic prelate, secret chamberlain or chaplain of honor learns that he has become a monsignor, that he may wear a splash of purple below the Roman collar and that there is a place of distinction for him at all the minor and major ceremonies of the church.

A list of such desirable names has helped out many a bishop whose yearly gift to Rome happened to fall a little bit below expectations. Lack of evidence, such as the absence of reliable precedents, forbids even a guess at the donations, if any, of the titular bishops and archbishops. As to the other donations, made by the domestic prelates, etc., a fairly correct appraisal may be ventured on a four-figure basis. The present number of these supernumeraries runs between 2,500 and 3,000. It must not be inferred that the demand for such titles and honors, which the Vatican may distribute *ad libitum,* is in any way decreasing. The contrary is true, which speaks well for the future of this source of revenue. Americans hold the record in the size of donations. Sixteen years ago last March two new cardinals were created to honor a country, barely one-fifth of whose population was Catholic. Indignant voices were heard even in the papal Curia. But when the full extent of American munificence became known, the last whisper died on the air.

One source of revenue on which the Vatican has been able to rely in the past was the income from its landed possessions in Germany, old Austria-Hungary, Czechoslovakia and Poland. These possessions were all extensive and productive. Monastic orders, chiefly the Benedictines, cultivated the soil and had a ready market for their crops. Many of these monasteries, and even some of the nunneries, enjoyed an international reputation for their beer and liquors. A good part of the shores of the Danube between Linz and Vienna and again south of Vienna sent rich annual tributes to Rome. The activities of these institutions have been much hampered by the nazis. There had even been some confiscations of these properties at the time of both the Anschluss and the invasion of Poland. More recent information is to the effect that the monks are returning and that a goodly portion of the confiscated estates has been restored to the church.

The two great and enduring pillars on which the financial structure of the Vatican rests today will be shown in another article.

This is the first of two articles on the financing of the Vatican, and the fifth in a series on "The Church of Rome at Home." The next article in the series will appear next week.

VERSE

Words and Music

SEEING now from what dark and terrible seed
We propagate the morrow,
I ponder what may be
The source of these imperishable things—
An immortal phrase, a deathless melody—
And wonder from what deep and hidden springs
Man drinks that, in his hard-pressed spirit's need,
His courage thus may rise
Above the ignoble deed
And wrest from sorrow
The inspired word of hope that never dies,
The eternal beauty that forever sings.

UNA W. HARSEN.

National Emergency

INVISIBLY the upright line of Truth
Shifts to diagonal. Uncouth
The cold asperity of fact. Soften by curve
The plummet rectitude of stars. Swerve
From the plan. Morale be the veneer
To glisten where ill-fitting joints appear.
The flaw in calculation hide with plaster.
Betray the Master.
Slay the Truth that galls.
—So the sides buckle and the building falls.

EDITH LOVEJOY PIERCE.

DECEMBER SURVEY OF BOOKS

Turning Point of History

THE CRISIS OF OUR AGE. *By Pitirim A. Sorokin. E. P. Dutton & Company, $3.50.*

DIAGNOSES of the sickness of Western civilization are numerous. As our illness deepens, these speculations multiply. Today the most optimistic will admit that something is wrong, but still insist that it can be cured by some improved economic nostrum or the use of some political sulfanilamide or shock treatment for totalitarianism. At the other extreme the pessimists proclaim the formula of Spengler, holding that every civilization reproduces the biologic cycle, and since ours has already passed middle age, our society is foredoomed by the most relentless of all predestinations to the twilight of senility and the darkness of this approaching death.

In this remarkable book the distinguished head of the department of sociology of Harvard University rejects both of these views as "grossly inaccurate." Against the optimists he amasses evidence that the crisis affects every compartment of our culture. "It is so far-reaching that during the last thirty centuries there have been only four crises in Greco-Roman and Western cultures comparable to the present one. Even these four were on a smaller scale than that with which we are faced. We are living and acting at one of the epoch-making turning points of human history, in which one fundamental form of culture and society—the sensate—is declining and a different form is emerging." Further, the crisis is accompanied by an unequaled explosion of wars, revolutions, anarchy and bloodshed; by social, moral, economic, political and intellectual chaos; by a rise of suicide, crime, family disintegration, mental disease and poverty; by an extraordinary increase of charlatanism in religion. It reaches into the fine arts and turns them sterile. It invades the system of truth which we have come to trust and blunts its creative power. In its final stage it is reduced to glorifying man at the very moment when everything human is degraded and to worshiping the colossal when the God of the spirit is forgotten. Evidence for all of this in our contemporary society Dr. Sorokin carefully surveys and analyzes. When he has concluded, there can be little doubt that he proves his point that this is no ordinary crisis, but one which affects the whole range of Western culture.

Having disposed of the optimists, the author turns to the Chicken Littles who cry that the sky has fallen when the twig which has supported their own little canopy of stars has been broken off. What is happening, he affirms, is not the end of Western society. Repeatedly in history, as he details, societies which have exhausted the creative possibilities of a particular form of culture have been preserved from dissolution. This has occurred "not so much through the 'practical and expert' manipulation of economic, political, genetic or other factors, but mainly through the transmutation of values, the spiritualization of mentality, the socialization of conduct and the ennoblement of social relations effected through the medium of *religion.*" (Italics his.)

The great crises of the past, he believes, have always taken this course. "There is no other possibility." Sensate values lead to a vast proliferation of material accessories but eventually exhaust their creative possibilities. This produces crises which have differed from our own not in essence but only in degree. These fiery ordeals lead to the rediscovery of "ideational" values—the riches of the spirit. Here another principle is invoked which in times past has supported its own rich cultures. When the transition is achieved, atomization is succeeded by universalization, expediency and utility by duty, licentiousness by norms of justice, coercion by cooperation, the eye-for-an-eye of the commercial or social contract by the all-forgiving love of the family system of relationships. The unlimited use of force gives way to the rule of law based on religious faith. A history based on materialism is succeeded by one resting on spiritual values. The unbridled cultivation of the ego to its *reductio ad absurdum* of modern nationalism yields to the worship of God.

This has happened before. It can happen again. "Purified and ennobled, society proceeded to erect a new house based on the Absolute, God, love, duty, sacrifice, grace and justice. The poison of decadent sensate culture eliminated, strife and bloodshed diminished, security and safety of life returned, stable order was re-established and fresh creative forces were released. Society and individuals were once more at peace with themselves, with their fellow men, with the world and with God. Thus was ushered in the phase of the resurrection, with its long perspective of new creative life."

It is unnecessary to say that this reviewer regards this book, written by one of the great sociologists of our time, as having unusual importance for other people than sociologists. We have waited for a long time for the basis for a Christian sociology which is here provided. It is not without significance that it is laid by a refugee who was driven out of Russia twenty years ago by the beginning of the cataclysm which now appears to be spreading over the Western world. What has happened in the soul of this wise and reverent scholar is itself proof of his thesis. His final words have in them the ring of prophetic faith which fills the whole book: "We may choose, before it is too late, the right road—the road that leads not to death but to the further realization of man's unique creative mission on this planet! *Benedictus qui venit in nomine Domini.*"

HAROLD E. FEY.

Humanism and Christianity

THE CHRISTIAN CRITICISM OF LIFE. *By Lynn Harold Hough. Abingdon-Cokesbury Press, $2.50.*

TOO MANY of us Dean Hough's *Evangelical Humanism,* published in 1925, had the force of revelation. Here was a Christian mind, at home in both evangelical and humanist traditions, capable of appraising both for strengths and weaknesses, and persuasively arguing that the two movements might enrich each other. Those who feel thus indebted to Dean Hough must lay down the present volume with mingled sadness and bewilderment.

The sadness comes from the realization that Dean Hough, instead of moving toward a deeper evangelical humanism, has now clothed himself in the robes of the humanist and has kept only a few traces of evangelicalism as embellishment for the humanist garb. The first two hundred pages of *The Christian Criticism of Life* have nothing directly to do with Christianity. The first chapters give an account of the humanist movement from its Greek forerunners through the Renaissance to the present. Succeeding chapters outline the principal tenets of humanism as the writer conceives them. The fundamental insight developed is that significant human living consists in the control of life through intelligence. The metaphysical position rests on a distinction (rather arbitrary)

between the sub-human, the human and, in the case of some humanists, the divine. Hough argues that a consistent humanism will be theistic, and thus prepares the ground for the Christian doctrine of the incarnation. The next few chapters discuss some relations of humanism to Christian doctrine and practice. After leading us finally to the high vision of immortality, the author brings us abruptly back to earth with an essay on Irving Babbitt, followed by one on Paul Elmer More. A chapter on evangelical humanism and the pulpit completes the book.

The bewilderment produced by this argument is related to the uncritical way in which humanism is presented. Instead of giving us a careful appraisal of the historical variety and complexity of the movement generally called "humanism," Dean Hough has created an artificial figure named the "critical humanist." This truly remarkable individual stalks through these pages like some giant among pigmies. His intelligence is always "clear-minded," his criticism always "penetrating," his opponents are uniformly dismissed as stupid or psychopathic. His heart is nearly always pure, and when it is not, he wrestles with himself for a paragraph and emerges from the struggle "with the glow of victory upon his brow" (p. 132).

Hough has thus obscured humanism with a cloud of rhetoric, and has given the movement a unity and significance which it has never in fact possessed. There were profoundly important differences between the humanism of More and that of Babbitt, and even greater ones between these moderns and Emerson, Erasmus, Cicero and others who might be thus named. A glaring example of humanism's appropriating all wisdom to itself appears in Hough's constant reference to "standards." With his fellow humanists he insists that only such discipline as they possess can give us standards. Yet, when we ask what these standards are, Hough is just as disappointing as his colleagues. All we discover is that the humanist believes in "truth, honesty, justice, goodness, good will, self-control, beauty, harmony." To be sure these are great words; but do the humanists have any monopoly on them? And what concretely have the humanists done to clarify the meaning of these words in relation, say, to the specific social issues of our time?

On this point the writer indulges in some further romantic visions of the humanist "fighting shoulder to shoulder with the humanitarian against evils." The historical fact is that humanitarians have generally received from "critical humanists," not help, but a lofty and cynical criticism. For example, over against Hough's claims hear Irving Babbitt's attack on those who sought to humanize the interpretation of American law: "Social justice . . . it is well to remind these forward-looking professors, means in practice class justice, class justice means class war, and class war . . . means hell" *(Democracy and Leadership,* p. 308).

The insights of evangelical Christianity are not allowed to qualify in any significant respect the humanism Hough adopts. The evangelical doctrines of sin and grace are given a chapter, but they are appendages. For the humanist they cannot possibly be anything else, because evangelicalism regards the whole of man's life, his reason, his morality, his will, as perverted by sin. Certainly the relations of humanism and evangelicalism present a profound problem; but no light is thrown on it here. In a most revealing sentence Hough gives humanism the last word: "All true theology is at last grist for the humanist's mill" (p. 232).

This failure to forge the Christian criticism of life in the fire of evangelical humility has unfortunate practical consequences in the humanist's interpretation of contemporary problems. References to the present conflict are uniformly superficial. Consider this which is offered as a statement concerning the ethical problem of the use of violence: "When men of bad will make and use powerful machines for the enforcing of their evil purposes, have men of good will the right to make and use machines to return the attack of the evil men and to baffle their evil purposes so that they are brought to nought?" (P. 241.) Now, applied to the present situation, as Dean Hough by many references does apply it, this shows precisely the kind of abstract moralistic analysis of human problems which, whatever its relative truth, obscures the real complexity of the causes of social conflict and stands in the way of any realistic and Christian attack on the problem of reconstruction after the conflict is over.

Let such a critical review conclude as it began with a word of appreciation. There is rich learning in this book, there is some eloquence which is genuine, there is a vigorous enthusiasm for a noble tradition in human thought, and a sincere attempt to preserve the human values in Christian experience. One hopes that without losing these qualities Dean Hough will yet give us a book on the Christian criticism of life which will bring humanism itself to Christian judgment.

DANIEL D. WILLIAMS.

A Philosophy Grounded in Life

THE SOCIAL MIND: FOUNDATIONS OF SOCIAL PHILOSOPHY. *By John Elof Boodin. The Macmillan Company, $3.50.*

"MYSTICISM cannot be banished by civilization. There is more to life than logical abstractions. There is the common bond of sentiment and loyalty." Moreover, as Professor Boodin admonishes us likewise to bear in mind, the very drive for thought is furnished by "the feeling for unity and harmony" and "thought without feeling is barren."

Essential, therefore, to the development of a high national culture are inspiring national poets. For lack of such, our American life has suffered greatly. Today in particular we "need very much a national poet who shall fire our imagination with the vision of real democracy." Greatly to be deplored in our educational system, as Professor Boodin appraises it, is "its routine character, its lack of poetry and emotional appeal." On the other hand, "feeling without thought is blind," and reason is essential as "the clarifying light which keeps mysticism from degenerating into superstition and makes it a healthy part of our common life." "Mere emotional loyalty without critical insight degenerates into prejudice and fanaticism." "If our love is to be effective in creating greater unities of cooperation and harmony our emotions must be illumined by intelligent planning and our planning must in turn be suffused with affection for humanity from the nearest circle to the most remote."

The only logic, however, "that has meaning and relevance is that which grows out of man's historic experience and leads to results in terms of further successful experience. Such a logic must have a motive and a motive is the expression of value, which has its basis in some sentiment." "Rationality means a due regard for the complexity of life, with its temporal cadences and its variety of claims; and it means an effort to establish harmony by subordinating all claims to the good life for all." Indispensable, thus, is not merely mysticism but also the reason which spells reasonableness and which likewise takes the form of creative intelligence.

Professor Boodin does more than merely argue for the truth and the importance of the doctrines suggested by the

passages which we have quoted thus freely. He exhibits their teaching in the spirit which obviously animates him personally even as it does the writer of the admirable book under present consideration, with its strains of analytic and creative thought as well as of poetic feeling and imagination, its erudition and its independent outlooks, its suggestive interpretations of historical and contemporary actualities and thinkers along with its insistence that the "chief purpose of striving to understand society is that we may create a better society."

This better society he conceives as one which is composed of individuals who have the depth and richness of life that comes from concrete, face-to-face, genuinely personal relationships and thus from membership in relatively narrow groups, and who are each and every one creative according to their several capacities and are free to act subject only to such restraints as are dictated by common purposes. "The greatest problem today," the author contends, "is to unify mankind into a common purpose of good will and cooperation." In the light of this objective he takes stock of our primary institutions and modes of living, most extensively the political, the economic and the educational, and points out what he deems to be the forward steps which we are called upon to take. Very persuasively he pleads for numerous specific reforms to the end that we may create "a new social conscience," may intensify the pride and joy felt in community life, may "get together and warm each other's spirits at the fire of mutual interest and friendship" and thus bring about a fuller "sharing of meanings," may promote a finer democratic collectivism while yet giving ever increasing recognition to "the dignity and significance of the human individual," may further the appearance of "a viable whole" which includes "moral freedom within the nation and cooperation among nations."

Social relations, Professor Boodin argues, cannot be understood by reference to physical, or biological, or psychological, or sociological factors unless these are taken "as part of the living matrix of group life." Not merely in this instance but throughout, faithful to the principle of wholeism (or, to use J. C. Smuts' term, holism), he seeks to expose the failures of abstractionism and of all doctrines which do not realize that "individuals or events can be understood only as figuring in a whole or *Gestalt.*" Now the whole which Professor Boodin has in mind has a temporal as well as a spatial dimension. Not strange therefore that, even as he terminates his study with visions of the better future still to be created, so he begins with an account of the biological basis of society and then passes on to an account of subhuman forms of biological groups before he considers the specific characteristics which define the various levels of human groups proper. While the latter are indeed the outcome of a cosmic development by epigenesis, emergence and creative synthesis, and must therefore be recognized for what they empirically are, their rooting is in the life process; they are manifestations of that will to live which exhibits itself, even though variously, throughout the entire course of biological and social evolution, past and still to come.

This volume brings together, with a certain amount of rewriting and supplementation, numerous stimulating and significant articles that have appeared in various periodicals during the past twenty-eight years. To this fact of compilation most probably are ascribable certain defects of the book, such as repetitiousness, the inclusion of material whose relevance to the general course of thought is far from obvious, confusing shifts between considerations of truth and value, on the one hand, and accounts purely psychological or sociological on the other, and the occasional retention of interpretations in the face of considerations that would today make them seem distorted—as when Boodin himself acknowledges in a footnote that "admirers of Bosanquet" "may be right" when they see in Boodin's account of him "a caricature."

EDWARD L. SCHAUB.

A Bugle Blast from Italy

HISTORY AS THE STORY OF LIBERTY. *By Benedetto Croce. W. W. Norton & Company, $3.75.*

HE WOULD be a bold and brash critic who would venture to say that Benedetto Croce, veteran historian and philosopher, is one who naively cherishes romantic illusions. Croce is as far as one could wish from being a Rasselas to "listen with credulity to the whispers of fancy and pursue with eagerness the phantoms of hope." Yet this great Italian believes in liberty and, still living in Italy, dares to put forth a book the central thesis of which is that "liberty is the eternal creator of history and itself the subject of every history."

Croce goes far beyond Hegel or Cousin or Michelet in his application of the dictum, which they all used, that "history is the history of liberty." There is sharp contrast between Hegel's formula that history produces widening circles of liberty (first for the ruler alone, then for a ruling class, then for the many) and Croce's affirmation that liberty produces history—that is, that man's unquenchable thirst for liberty is the motive power which drives the whole historical process. If "history produces liberty," then the cycle may run out, or liberty when gained may prove to be not worth the cost of maintaining it, and history may turn to producing something else. But if "liberty produces history," its realization in the social order may be checked but can never be permanently frustrated.

Every funeral of freedom is a premature burial. The corpse is never dead and the obsequies are always interrupted by its resuscitation. Croce states it more gravely: "Jubilant announcements, resigned admissions or desperate lamentations that liberty has now deserted the world are frequently heard nowadays; the ideal of liberty is said to have set on the horizon of history, in a sunset without promise of sunrise. Those who write or talk or print this deserve the pardon pronounced by Jesus, for they know not what they say. If they knew or reflected they would be aware that to assert that liberty is dead is the same as saying that life is dead, that its mainspring is broken."

It is not a dreamy romantic but a sober historian who asserts that "the man who enslaves another wakes in him awareness of himself and enlivens him to seek for liberty," and we do not need to be told that he writes this with full consciousness of its relevance to the present European scene. And we may ask ourselves what specific applications he had in mind when he added that "a liberal order, the more it is established and undisputed, the more surely it decays into habit, and thereby its vigilant self-awareness and readiness for defense is weakened."

This gives the key to a kind of theodicy by which Croce explains the persistence and the recurrent resurgence of evil —i.e., tyranny—in a world whose history derives all its dynamic and all its meaning from the eternal energy of liberty. "A Napoleon destroys a merely apparent and nominal liberty, he removes its appearance and its name, levels down the peoples under his rule and leaves those same people with a thirst for liberty and a new awareness of what it really was and a keenness to set up, as they did shortly afterwards in all

Europe, institutions of liberty." By implication he adds: *Sic semper tyrannis.* "What is then the anguish that men feel for liberty that has been lost, the invocations, the lost hopes, the words of love and anger which come from the hearts of men in certain moments and in certain ages of history? . . . They are not philosophical nor historical truths, nor are they errors or dreams; they are movements of moral conscience; they are history in the making."

How could such burning words escape the censor and go forth from Italy to the world at such a time as this? One answer may be found in the fact that, while the book has been only recently published, its foreword is dated "Naples, January 1938." And perhaps the venerated Croce is, or was at that time, one of the few to whom freedom of utterance was permitted in order that they might be pointed to as proofs of the liberty that exists in Italy! A similar technique was employed shortly after the fascist regime was set up. There was a time when every other paper in Rome was rigidly censored but one could buy on the streets any day a copy of *Il Mondo* editorially blasting the duce off the face of the earth.

No less important, as an explanation of the freedom with which Italy's leading philosopher speaks in this book, is the fact that, while the English title puts the emphasis upon the point stressed in this review, the book itself is a learned discussion of many technical aspects of historiography. It is, at least ostensibly, addressed rather to writers of history than to peoples writhing under oppression. For the most part, it avoids specific references to current conditions, though there is one keen and explicit shot at contemporary nationalistic histories. It cannot be said that Croce blows his clarion call upon a muted trumpet, or that he shouts his rousing cry in a whisper, but he enmeshes his free words about freedom in a tissue of professional discussion which may have concealed them from the attention of the censors and made it possible to smuggle them out of the country. But these words on liberty as the irrepressible dynamic of all history are no afterthought or footnote; they are the essence of the whole argument.

W. E. Garrison.

Amid the Encircling Gloom

The World's Iron Age. *By William Henry Chamberlin. The Macmillan Company, $3.00.*

After twelve years in Moscow as correspondent of the *Christian Science Monitor,* William Henry Chamberlin wrote his memorable *Russia's Iron Age* and so automatically brought a distinguished term of journalistic service to a close. From Moscow his paper transferred him to Tokyo in time to see at first hand the opening moves in Japan's attack on the status quo in Asia. From Tokyo he was sent to Paris, where he remained until the German army engulfed the French capital. During his Russian assignment he had spent periods as "relief" for his paper's correspondent in Berlin, thus watching the rise of Hitler from both sides of the German border. And the sum total of all this experience Mr. Chamberlin now brings together in as grim a book as the war has produced. But it will be a pity if any predilection for wishful thinking should make Americans turn away from the grimness without appreciating the historical grasp, the political sweep and the stern honesty both in report and in prophecy which this book contains.

What Chamberlin is trying to do is to give in one book an inclusive report on what has recently happened and is now happening in Europe and Asia and an interpretation of the events which he tries to bring into perspective. He believes that the establishment of a ruthless despotism in Russia, against which his disillusioned soul finally revolted after witnessing the officially decreed famine of 1932-33, set spreading a revolt against liberal civilization which is now threatening all the world with an "iron age." In Europe the old liberal civilization has already been destroyed. Can it be re-established? Perhaps not; probably not. Certainly not by the present war. "I think," says Chamberlin, "the idea that it is only necessary to beat Hitler and then expect the whole world to live happily ever afterward is based on a misconception of the extent to which the old liberal civilization has been undermined, not only by Hitler's career of conquest, but by other forces and trends which can scarcely be reversed by the method of war."

Mr. Chamberlin has written a tremendous conspectus of the total world situation, so much of which he has seen at first hand. His analysis is not merely political and historical, but it is quite as much concerned with the influence of cultural and moral factors. It is in this latter respect, in fact, that his work stands out from that of a dozen other gifted American correspondents. He knows the lore of chancelleries as well as any Gunther or Knickerbocker or Stowe, but what other American newspaper observer could be expected to relate the significance of Berdyaev or St. Augustine or John Stuart Mill or Renan or Dostoyevsky to Europe's crisis? Yet that is precisely the sort of thing one comes to expect from Chamberlin. Reading this book I find myself surprised not so much at the familiarity which he shows with Nietzsche as by the fact that he fails to quote Kierkegaard. Some day he may write a full-fledged philosophy of history on the Toynbee or Spengler scale; he has the erudition and the synthesizing power to perform such a feat.

Beginning with a brilliant general survey of the present collapse of European civilization, this book passes through a review of "The Liberal Age" which closed with the First World War to detailed studies of what has happened since Versailles in Russia, Italy, Germany, the Far East, France and Great Britain. No man could write with warmer appreciation for the spirit and courage with which the British have met the war's test, although his analysis of the difficulties in which British economy will find itself after the war, without respect to the outcome, can hardly be exorcised by singing another verse of "There'll always be an England." And the brilliant passages of the chapter on "The War of Steel Against Gold" will leave any reader who shares Mr. Chamberlin's rather wistful recollection of nineteenth century liberalism with a fear not only that the age of liberalism has closed, but that a new period of chaos in which some as yet indistinguishable order shall be hammered out has scarcely more than opened.

Chamberlin's analysis is so important that it will be calamitous if his opposition to all-out American entry into the war prevents his book from receiving the attention which it deserves. He must have known, however, that the interventionist forces would receive it either with anger or with silence. For what he hopes is that the United States, after building an impregnable defense for this hemisphere, will husband its strength for the period of world rehabilitation which will follow the war. And what he fears is that American strength will be frittered away in overseas military adventures which will leave the New World wide open at the war's end to the same forces which have inflicted an "iron age" upon the Old.

"Few observers," Chamberlin cautions, "possess the prophetic vision and the sense of balance and proportion which are necessary if one is to write of the present in terms which

will prove acceptable to the future. Most of the books and essays which are written in the heat of epochs of violence are valuable only as psychological curiosities for the next generation. One must always guard against exaggerating the evils of one's own time." This is a useful caution to bear in mind. Yet if I were trying to pick out a current American interpretation of the world situation which is likely to command respect in 1951 or 1961 my choice would rest on Mr. Chamberlin's book.

PAUL HUTCHINSON.

Sound Theology

RELIGION AS EXPERIENCE AND TRUTH. *By Warren Nelson Nevius. Westminster Press, $3.00.*

THIS unquestionably important volume bears testimony to the fact that, just as much of the finest preaching of our day is being done in the parish churches of relatively small communities, so much of the finest teaching is being done by the faculty members of relatively small colleges. As head of the department of religion and ethics at Wilson College, Chambersburg, Pennsylvania, Dr. Nevius has for many years been bringing to his classroom the kind of thinking that would bestow moral and academic credit upon our largest and most famous institutions.

Religion as Experience and Truth reveals the author's unmistakable erudition, logical mind and keen sense of truth and values. Moreover, its lucidity places it within the comprehension of any intelligent reader. Beginning with religion in general, its origin, nature, development, form and function—which is the province of phenomenology—Dr. Nevius deals in turn with epistemology and ontology. Under epistemology he considers the problem of knowledge in general and of religious knowledge in particular. Perfectly fair to those with whose conclusions he does not agree, he is forthright in stating his own. Religious belief, "save where this is based upon the primary data of experience, is something less than certitude," yet "religious belief need in no way fall short of scientific belief in the assurance it conveys to the thinking mind."

Particularly significant are Dr. Nevius' approaches to the immemorial problems of evil and human freedom. With keenest discernment he shows that, if the mystery of evil is inescapable for the believer, the mystery of good is both inescapable and insoluble for those who would seek to maintain anything like a consistent, non-theistic position.

He rightly recognizes the Bible as a chief source of religious knowledge; he fails, however, to do justice to the church as the home, continuing recipient and mediator of revealed truth. One must be very grateful for the fine manner in which the author has brought the insights of many minds to bear upon the phenomena and problems of religion —those of E. W. Barnes, W. R. Matthews, George Galloway and F. R. Tennant in particular—yet one cannot help being somewhat disappointed at certain conspicuous omissions. In dealing with epistemology, for example, one looks in vain for a word from Jacques Maritain; or in relation to teleology, for a word from Nicolas Berdyaev. These omissions represent an oversight of some of the most seminal minds of our generation.

Nevertheless, and just because of its major merit rather than its minor defects, no small number of men will dislike this book. Naturalists, mechanists, empiricists of a kind, and non-theistic humanists will dislike it. In fact, anyone whose ultimate conclusions about things that matter most are invariably negative is almost certain to dislike it. And yet to no one else is its central message likely to be quite so liberating and exhilarating.

The God in whom Dr. Nevius believes is the God and Father of Jesus Christ. He is a personal God with whom mortal men may have conscious fellowship. He is a holy God who is working out his purposive designs of holy love through the instrumentalities of nature and of history. Without at any time betraying himself into the hands of the religion of humanism, Dr. Nevius provides ample ground on which to build a true humanism of religion. Without so much as mentioning it, he seems all the while aware of man's pressing need to restore the human mind to order and to bring it back to the paths of truth, the loss of which has brought our Western conscience and culture to the very brink of dissolution.

For the college class this volume will supply an extraordinarily fine textbook. For the youth in the throes of uncertainty it will open many windows toward the light. For the clergy it will afford a digest of much of the best religious thinking of our day, always fruitfully focused upon those areas in which their chief perils and perplexities lie.

HOBART D. MCKEEHAN.

Deep Roots of Fascism

FROM LUTHER TO HITLER. *By William Montgomery McGovern. Houghton Mifflin Company, $4.00.*

IN SPITE of its unhappy title, this is unquestionably a significant and timely volume. The very fact that a competent student of political science has made an exhaustive, scholarly study of the last four centuries of political philosophy gives this work a spirit of urgency. But it also claims the distinction of offering a more timeless service, namely, of presenting systematically an interpretation of the stream of philosophical thought which culminates in the ideologies and governmental systems of Mussolini and Hitler. While the general public will not have too great difficulty in reading the more than 672 pages, teachers and students in philosophy and government will probably soon be handling this text and the excellent chapter-by-chapter references and bibliographical material in college courses. The author states as his aim that of "giving liberals an historical interpretation of the . . . fascist-nazi ideology, and of elucidating the main arguments which have been used by the fascist philosophers in support of their cause."

According to McGovern, neither fascism nor national socialism is an utterly new or merely incidental movement. On the contrary, both have double roots. First, and more obvious, was the existence of a growing conviction in Italy and Germany that liberal institutions were not merely impotent but "essentially pernicious." Second, and more important though less manifest, there was emerging throughout the nineteenth and the early twentieth century a political philosophy which despised democracy and looked forward to the fascist triumph. The author opposes two popular impressions: (1) that Mussolini and Hitler are creators of a new political philosophy, and (2) that the crushing of these leaders and the forms which they have given to the fascist philosophy would automatically and permanently remove these ideologies and their governmental expressions from human thought and practice.

The conceptions of liberalism and fascism are basic to the argument of the book. Liberalism is held to be composed of two separate elements: democracy and individualism. "Democracy . . . means the belief that ultimate political control should rest with the citizens of the country concerned and

more particularly with the numerical majority of such citizens, rather than be entrusted permanently to a single person or to any minority group." Individualism concerns the right of each person to control his own actions so long as he does not seriously interfere with the liberty or the actions of others. Fascism, in turn, expresses two principles which oppose democracy and individualism: authoritarianism and etatism. Originally expressed in the doctrine of the divine right of kings, authoritarianism now demands the rule of a single individual vested with complete control. (The original view that God, who contains all authority, delegates it to princes and kings has lost all its popular appeal.) By "etatism" McGovern means the political emphasis upon and devotion to the state as opposed to the individual. According to the etatists the state is not a means to an end but an end in itself.

With these fundamental working principles the author plunges into the deep and dangerous waters of four centuries of political philosophy. In the first part of the volume McGovern analytically traces: (1) the effects of the Reformation on political philosophy (freeing the temporal ruler from all superior international controls while simultaneously strengthening his control over his subjects); (2) the defense of monarchy (a transition from internationalism to nationalism and a centralizing of all power within the state); (3) the decay of absolutism (the conservative reaction and the struggles in Europe, England and America in which the liberal cause made enormous strides and, at least in the Constitution of the United States, triumphed). In this first part the author discusses in illuminating fashion the thought of Jean Bodin, Thomas Hobbes, Joseph de Maistre and Edmund Burke, to mention only four men.

In the second part he sets forth the revival of absolutism, chiefly in the idealist schools of thought. Here Kant, Fichte and Hegel of the German school and T. H. Green and Carlyle of the English school are identified as both authoritarians and etatists. Hegel is "the great forerunner and 'morning star' of the fascist theory of the state." Hegel's doctrines of traditionalism, irrationalism and evolutionism, together with his other views, lead McGovern to say: "In many ways Mussolini's fascism and Hitler's nazism may be regarded as little more than rather radical developments of the theory of the state and of government advanced by Hegel."

Part three interprets the developments of absolutism in the nineteenth and twentieth centuries. Here the author presents a skillful discussion of three of what he calls the four basic pillars in the construction of etatism and authoritarianism: traditionalism, irrationalism, "social Darwinism" (and the historically first, idealism). The thought of Joseph Mazzini and Heinrich von Treitschke the traditionalists, James, Bergson, Nietzsche, McDougall, Durkheim, Sorel, Pareto and others as irrationalists, and Spencer, Gumplowicz, Galton, H. S. Chamberlain and Gunther and others as social Darwinists—their teachings and their implications in each case are discussed in a helpful way in harmony with the author's main purpose.

The fourth and final section interprets the triumph of absolutism in the political philosophy of fascism and of national socialism. The discussion in all four parts of the book is factual and well organized. Clearly, this is a task which a philosopher or political scientist should approach only with great reticence. One author has spoken, effectively, and his words will give the reader pause.

McGovern's accuracy of interpretation and power of statement develop as he proceeds. He is weakest and makes the gravest errors at the beginning in interpreting the so-called "early precursors of fascism," and he is strongest and makes his richest contribution at the end in analyzing the more recent development and triumph of absolutism.

If, as he says, "fascism . . . means belief in hierarchic authority as opposed to democracy, combined with belief in the supremacy of the state as opposed to the supremacy of the individual," then it is difficult to understand why fascism should be traced to the Reformation instead of to the Roman Catholic Church as the all too clear historic and contemporary exemplification of "hierarchic authority." Have Mussolini and Hitler no ideological and temperamental kinship with this Roman Catholic tradition in which they were both reared? Or again, it is difficult to see why fascism, as McGovern defines it, should be traced to the sixteenth century instead of tracing this doctrine of the "supremacy of the state" to the Roman empire when the government was supreme, when its head was worshiped, and when citizens' attitude toward their government approximated or clearly became religious worship. Of course the "national state" as we now know it emerged in the sixteenth and seventeenth centuries. But in political philosophy it would seem that as strong a case (or stronger) could be made to demonstrate the roots of fascism in the thought and practice of the Roman empire as is made in this volume to show its presumed origin in the sixteenth to the nineteenth centuries.

The author's treatment of Martin Luther offers examples of the inaccuracies and the loose generalizations which occur occasionally in the book. Most critical scholars will seriously question the statement that Luther "started with the doctrine of the basic equality of all men, and ended with the doctrine that all men should be subject to the iron will of their secular lord." If by the phrase "the basic equality of men" is meant their equality *qua* human beings—their physical and mental capacities—then, as McGovern shows at other points that he realizes, the phrase does not describe Luther's views. If it means equality before God, then it sets forth a fundamental viewpoint in theology and must clearly be understood as occurring in that particular discipline. Furthermore, the statement that "princes . . . must be blindly obeyed," the idea that Luther's teaching demands absolute obedience in every instance to the government in power—these are unfortunate errors for a first-rate scholar to make. Fundamental to the Augsburg Confession is the doctrine that the obligation of obedience on the part of the individual to the government in power ceases when that government's commands run contrary to the individual's obedience to God. Ultimate loyalty is to God, not to the government or to any person or group of persons other than God.

Students of Fichte will probably not be entirely satisfied with McGovern's interpretation of Fichte's "free moral will." McGovern shows his distaste for all those who talk about genuine or "internal freedom"—coherence with or commitment to a divine will or a spiritual principle—as opposed to "external freedom," which might be expressed in terms of the absence of arbitrary interference of others or the removal of all obstacles to individual choice. Fichte, according to McGovern, revolted against limiting freedom merely to this external freedom and, in teaching "internal freedom," Fichte actually set forth doctrines utterly different from (and probably opposed to) the concepts of freedom which the Anglo-Saxon tradition so fervently preaches. To be sure, this is both a difficult problem of exegesis in Fichte's philosophy, on the one hand, and a most timely as it is an unsettled and difficult issue in contemporary thinking, on the other hand. To say the least, the problem of the nature of freedom requires considerable attention in its own right; more attention than McGovern gives or, for that matter,

might have been expected to give to this problem in so comprehensive a survey.

Perhaps the most surprising omission in the volume is its complete lack of reference to the origin and development of the fascist philosophy in other parts of the world than Italy and Germany. This might be considered as merely an incidental omission, or, as will seem more likely to some critical readers, an omission the character of which affects the very nerve of the argument.

Here then is an excellent book: comprehensive, stimulating, timely, a work that needed to be done. It commands respect, but it also demands critical reading.

CHARLES W. KEGLEY.

A Realistic View of India

SOCIAL SERVICE IN INDIA. *Edited by Sir Edward Blunt. His Majesty's Stationery Office, London (British Library of Information, New York), $3.00.*

ANYONE interested in India will have to search very far and very wide before he will find a book more worth his time and three dollars than the one edited by Sir Edward Blunt. No book that I know of concentrates so much solid information about social and economic conditions in India, about the races, customs and cultures, about the immense cultural and social problems. The pages on the structure of the Indian peoples, on the caste system, on the village and its problems, on public health and education, on labor and welfare problems, on local government, and on the self-help movements and associations are among the best that I have seen. Yet the book is not only readable; it makes fascinating reading in spite of its wealth of statistical and other data. Decades of intimate experience with Indian affairs have given the writers an insight into conditions and a tolerant humor that communicates itself to the reader.

The picture of India that emerges after reading the book is not a pleasant one. It is, on the contrary, a picture of indescribable poverty, of disease, of arrested development. Not that the Indian *ryot* is as unhappy on his miserably low income as we would expect him to be. Indeed, the authors take pains to bring out the crucial fact, so frequently overlooked by superficial tourists, that the *ryot* lives within a definite culture which, although extremely narrow, offers him adequate emotional and spiritual satisfaction. He is "at home" in his surroundings. He has developed through the ages amusements and social interests which perhaps may compare not unfavorably with the bought amusements of industrialized America.

Yet the basic facts are frightening. The fact is that in 1935 infant mortality was 164 per thousand live births (compared with 57 in England); the general mortality rate is correspondingly high. In some areas, notably in the cities, as many as a third of all children do not live to see their first birthday. The expectation of life statistics show that every Indian male infant can expect to live only 26.9 years (compared with 55.6 in Britain). Can there be a more socially significant fact than this one? Nor can the shortness of life be attributed to climatic conditions, geography and other factors beyond human control. Sir John Megaw, who was connected for more than thirty years with the Indian Medical Service, cites the well known fall in the death rate among British and Indian soldiers thanks to the improved medical and sanitary services. "In 1852 the death rate among British troops in India was 69 per mille"; by 1937 it had fallen to 2.5 per thousand, while the death rate among Indian soldiers was just over two per thousand.

Much, very much, could be done to raise the economic, sanitary and cultural level of the Indian peoples. Again and again the authors emphasize that what is necessary is a coordinated attack on all village problems. Piecemeal improvements are always insufficient and frequently useless. A dynamic plan which pierces the vicious circle at a dozen different points is necessary. "While ploughs and poultry add to the villager's income, cooperative credit and marketing reduce his losses; literacy, followed by libraries and craft schools, fits him to seize new opportunities; bored-hole latrines, ventilators, windows and quinine render him and his wife and children stronger to do their daily business."

The British authorities have of course done much to ameliorate conditions. All social services in India owe their existence to British officials. The mere publication of this book is indicative of a highly significant development within British imperialism, which has become during the past thirty years increasingly socially conscious. The book consists of a series of lectures delivered before prospective Indian officials, and was published primarily as a textbook. Ten years ago social problems like those discussed here were considered outside the range of an official's interests. No doubt there has been much real progress during the past two score years. Yet every page of this volume shows how insufficient the progress has been, how much still remains to be done.

ALBERT VITON.

Cherokee Tragedy

ELIAS BOUDINOT, CHEROKEE, AND HIS AMERICA. *By Ralph Henry Gabriel. University of Oklahoma Press, $2.00.*

THIS ADDITION to the "Civilization of the American Indian" series recounts a bitterly tragic chapter of American history. Dr. Gabriel, Larned professor of American history at Yale, describes his book as "a study of American Protestantism confronting not only a race problem but that of adjustment between two cultures separated by a thousand years . . . the failure of the gospel of brotherhood to triumph over the philosophy of force, and refusal of the faithful to accept defeat." Today, when the conflict between the philosophies of force and of brotherhood has engulfed the world, this book possesses timely significance.

Briefly, the story of Elias Boudinot is this: First called Galagina the Buck, this handsome Cherokee youth was educated by Moravian missionaries in the old Cherokee terrain of Georgia. Eager for higher religious education, he was sent to the Foreign Mission School at Cornwall, Connecticut. There he adopted the name of a great New Jersey philanthropist, Elias Boudinot.

This Foreign Mission School was a small two-story building overlooking the village green of Cornwall; and in its schoolroom Polynesians, Melanesians, Chinese and American Indian youths, along with New England boys, were furnished with instruction in the Scriptures, in science, and in the common and useful arts of civilized life, to fit them to carry the message of Christianity back to the heathen world. This school was a curious and to us an almost incredible manifestation of New England Puritanism.

Received by the best families of Cornwall, the Cherokee youth fell in love with Harriet, daughter of Benjamin Gold; and she returned his love. The Puritan community was scandalized, and open hostility blazed across the state. Marriage between the races was taboo; and poor Harriet Gold, unswerving in her love, hidden in the house of a friend to avoid mob violence, watched Cornwall abandon itself to communal anger and an effigy of herself burned in a sadis-

tic ritual. In spite of all, she married the Cherokee and returned with him as a missionary to the Cherokee country in Georgia.

This was, however, only the prologue to the tragedy of Elias Boudinot. Soon after the couple arrived at New Echota, agitation began for one of the most heartbreaking of enforced migrations, the removal of the Five Civilized Tribes from the old south to the Indian Territory in the west, now Oklahoma. Fate dealt strangely with Boudinot. For his enlightenment, his faith, his friends, his beloved wife, he was indebted to the white race. Its blood ran in the veins of his children. In all too swift a time he could not close his eyes to the evidence that this same race was crushing his own people, ruthlessly and violently despoiling them of their homes, demoralizing and degrading them, destroying all their efforts to lift themselves. "You must not remain longer in contact with the whites. Fly, fly for your lives!"

Elias became the leader of that faction convinced that nothing but complete demoralization for his tribe could result from contact with the encroaching whites of Georgia, greedy for the seizure of the Cherokee homeland. He struggled for the education of his people; he campaigned for the migration to the west; in the face of antagonism from powerful leaders he signed the treaty for that purpose. He continued his work for a Cherokee press in Indian Territory. He met his death at the hands of assassins of his own race in 1839.

Professor Gabriel has reconstructed this heartbreaking narrative upon unpublished letters and documents now brought to light for the first time. He builds his story with restraint and precision and yet misses none of its drama. Faded documents may possess more poignancy than attempts at literary reconstruction, as is evidenced by this closing excerpt from a letter by Samuel Worcester: "A stab in the back with a knife, and seven gashes in the head with a hatchet, did the bloody work. . . . The murderers ran a short distance into the woods, joined a company of armed men on horseback, and made their escape. . . . He had fallen a victim . . . to his honest . . . zeal for the preservation of his people. In his own view he risked his life to save his people from ruin, and he realized his fears."

A skilled and experienced historian, Ralph H. Gabriel confines himself to concrete evidence, and leaves generalization and ultimate judgments to his readers. Let us hope that this fascinating narrative, saturated as it is with all the irony of a Greek tragedy, may act as a check upon that pharisaical self-righteousness that has become rampant today.

ROBERT ALLERTON PARKER.

Not Always Good Neighbors

THE CRISIS OF 1830-1842 IN CANADIAN-AMERICAN RELATIONS. *By Albert B. Corey. Yale University Press, $2.50.*

THE PEACE between Canada and the United States is of such long standing and so used as a symbol of what might be between other nations that most of us are unaware of its actual history and of how close to conflict the two countries have come from time to time. Mr. Corey's volume on the troubled 1830's adds another chapter to this story. It was a decade of internal confusion and of some rebellion in Canada; and a decade in which Americans, along with their unruly conquering of the "west"—not so very far west, it seems nowadays—were not too scrupulous about interfering in the affairs of Canada. It was in handling these troubles that Americans learned that Canada intended to remain British and that both countries evidently got the idea that negotiation was the only way of settling their differences without disaster to both.

EVERETT C. HUGHES.

From These Roots

WINDSWEPT. *By Mary Ellen Chase. The Macmillan Company, $2.75.*

THE DAYS GROW COLD. *By Barbara Tunnell Anderson. The Macmillan Company, $2.50.*

THE TITLES of these two novels might suggest a connection between weather and fiction. They do indicate in their development a certain relationship between climate and character. The method of approach, however, in each case is decidedly different, but both speak with candid insight and with comprehension of the human heart.

The mature reader will enjoy this new novel by Miss Chase because of its limpid, dignified, flexible style, its allusiveness, its artistry and its wholesome, tolerant philosophy. The scene is "Windswept," an old house on the rugged shore of Maine, a region known and loved by the author for many years, a region to which the reviewer returns with delight year after year. The action develops around the building of "Windswept" and its subsequent influence on the destiny of successive generations of the Marstons, whose home it becomes. It affects, too, the lives of a little group of Czech immigrants, of Mother Radegond and her niece, and of several inhabitants in the vicinity. With her keen nicety of observation, her kindly spirit and her sane attitude toward life, Miss Chase interweaves the threads of human life-lines into a warm tapestry which portrays a family chronicle stretching from 1880 to 1939. Of plot in the conventional sense there is very little, but recurring patterns of life with variations give a verisimilitude that holds the reader's attention and demands assent. This is the way it must have been. Miss Chase has recaptured the memory of time past, with its pain and pleasure, joy and sorrow, as it envelops the slow growth of individual fates. The descriptions re-create the taste, smell and color of the landscape and awaken a feeling of nostalgia in the reader who is familiar with the environment. "The small tragedies and comedies of woods and fields, the pageantry of the seasons, the overtures of the sea," and the simple acts of daily life expand into spiritual significance under the subtle touch of the artist. The tentacles of the outside world reach in, but "Windswept" stands rooted in the tough soil of the Maine coast and gives stability and tradition to the bodies and spirits of its occupants.

Some of the characterization is a real joy. Mrs. Haskell stands out with the clearness of life. One can almost hear her talk, and her homely philosophy is a treatise on applied religion. Jan, the Czech man-of-all-work, is an object lesson to bigoted provincialism. Grandmother Marston is a domestic matriarch of a type not yet entirely extinct.

Although the novelist develops intensively only a restricted milieu, the sweep of the story embraces much more. Echoes of the author's travels and reading sound clearly through many of the incidents and indicate that, with the gathering of wisdom, she has also got an understanding that is more than local in its range. She has clear glimpses of the One in her observation of the Many.

The Days Grow Cold is also the story of the influence of a place, an old plantation in the deep south, on the lives of a community. Castleton, at one time an estate of four thousand acres, had gradually shrunk, in a hundred and fifty

years, to thirty or forty, with a corresponding loss of glory but a compensating increase of mystery. Repressed curiosity produced queer pathological effects, the influence of which is reflected through the impressions of a little girl of eleven, who is only vaguely conscious of the implications of remarks she hears in passing. With great skill and restraint Mrs. Anderson has revealed by half-flashes and shadows the clashes and tragedies in the families and groups of the city as they touch the home of Lucinda and her parents. The proud spirit of the old south, the squalor of the Negroes, the civic conservatism and narrow-mindedness, are illumined by this interesting study in the psychology of adolescence. The subtle unaffectedness of the narration carries a suggestiveness that gives a feeling of breadth, expanding as the story unfolds.

LEE E. CANNON.

Books in Brief

JOURNEY FOR MARGARET. *By W. L. White. Harcourt, Brace & Company, $2.50.*

Mr. White, the son of William Allen White, has gained his own fame in this war as a correspondent and radio commentator. In this beautifully written book he tells of a trip to England aboard one of the over-age destroyers traded to that country, his visits to airplane commands and to the mine-sweepers, and his adventures in London during the worst of the bombing. All this is familiar material. What sets this particular treatment apart is Mr. White's story of his search for Margaret, a war orphan whom he finally brought back to this country and has adopted. The account of what the war had done to that three-year-old child, though told with humor and restraint, makes a poignant document which will wring pity from the most hardened. The man who wrote this book knows how to write. He reveals himself as a thoroughly decent and civilized person, and he reveals a dignity in Margaret as solid as that of London itself.

THE CHRISTIAN HAS WINGS. *By W. E. Sangster. Abingdon-Cokesbury Press, $1.50.*

This is a statement by an English pastor of his "independent view of our war aims." There appears to be little in the substance of his thought which justifies this claim. His aims are the same in fact as those which have been announced by various officials in the government. The difference in this minister's interpretation is that they have here been evangelicalized. To some degree also they have been spiritualized—that is, words like peace, decency, democracy and security have been driven deeper into personal religious experience. But they never go so deeply that they seriously challenge the politics of empire or disturb the status quo. Which makes one wonder at what price the Christian gets his wings.

JAPAN INSIDE OUT. *By Syngman Rhee. Fleming H. Revell Company, $2.00.*

The author of this book is the president of the provisional government of Korea in exile. He is said to have a big price on his head. A graduate of a missions college, he has not dared to return to his country for thirty years. He has headed Korean delegations to international conferences since 1905 and is now in Washington representing a group of Koreans who are in Chungking. While the book could hardly be said to be objective, it is well written and presents facts from the point of view of a leader of one of the smaller Asiatic nations whose unhappy situation must not be forgotten in a time when great events are occurring in the center of the stage of world history. He anticipates that the United States and Japan must fight, but is not clear as to how in the long run this will serve the general good, although admittedly it might benefit Korea.

INTO THE WAY OF PEACE. *Edited by Percy Hartill. James Clarke & Company, London, 6s.*

This book is written by eleven members of the Anglican Pacifist Fellowship. Several of the authors are clergymen. Those who are known in America are Canon Charles E. Raven, C. Paul Gliddon, J. Middleton Murry and Evelyn Underhill. Among the subjects discussed with a maturity and breadth of thought which can scarcely be equaled by members of the pacifist movement in America are the scriptural basis of pacifism, the idea of the just war, the philosophy of Christian pacifism, the ecumenical contribution of pacifism, peace prayers, the church's duty and opportunity, pacifism and social reform.

HOLLYWOOD: THE MOVIE COLONY, THE MOVIE MAKERS. *By Leo C. Rosten. Harcourt, Brace & Company, $4.00.*

Dr. Rosten has subjected Hollywood to a sociologist's scrutiny, as his dedication to Charles E. Merriam and Harold D. Lasswell would indicate. All the measurable facts seem to be here—the size of the salaries, the cost of the parties, the birthplaces and academic attainments of the producers and enough other statistical material to fill most of the pages of this bulky volume and then call for 42 pages of appendixes and 11 additional pages of reference notes. But after all this imposing apparatus of scholarship has been put into print, the reader is likely to ask what he knows now of an important nature which he did not know before. When Dr. Rosten applied the same technique to *The Washington Correspondents* the result was an important book because it dredged up innumerable facts unknown to the general public. Hollywood lives too much in a goldfish bowl to make it matter much whether a Ph.D. research project verifies the size of Bing Crosby's salary or Louis B. Mayer's income tax. Meanwhile, we'd like to whisper to Dr. Rosten (who can be Leonard Q. Ross when he so desires) that it has been a long time since we heard from Hyman Kaplan.

MAN AND THE VERTEBRATES. *By Alfred Sherwood Romer. Third edition. University of Chicago Press, $4.75.*

"Your family tree through 400 million years" is the rather flashy subtitle blazoned upon the jacket. But there is nothing flashy about the book, brilliant and exciting as it is. Its popularity, based upon its scholarly substance, has already carried it through two editions, and now it reappears dressed up in new format and with an almost bewildering array of illustrations. Yet the illustrations are quite the reverse of bewildering. They are most enlightening, as they were designed to be. The fact that the book was intended for use as a textbook will not be a red light to warn readers away when it is understood that it is a "new plan" textbook for use in the University of Chicago. The author, however, is a professor at Harvard and is curator of vertebrate paleontology in the museum of comparative zoology at that university.

INTER-AMERICAN SOLIDARITY. *Edited by Walter H. C. Laves. University of Chicago Press, $1.50.*

As a discussion to follow the reading of some of those recent attractive books on Latin America, this is highly to be recommended. It may even precede them. The seven lectures contained in the volume were delivered on the Norman Waite Harris Foundation in the summer of 1941. The au-

thors are eminent authorities drawn from both continents of our Western hemisphere. They deal not with the froth and sentiment which so easily oozes from the consideration of pan-Americanism, but with the substantial realities of the situation, both historical and contemporary, and they display no disposition to gloss over the more intractable elements.

SOPHIA. *By St. John Ervine. The Macmillan Company, $2.50.*

Sophia dies on the first page of her story. What follows is the novelist's account of her post mortem experiences. Mr. Ervine is a writer of known competence and he does it well enough, but in this reviewer's judgment it is a freak idea and not worth doing at all. Sophia floats around the place, attends her own funeral, looks in at the windows of her recent home, manages once or twice to communicate rather hazily with her husband and daughter, and picks up the company of two or three other lately disembodied spirits. Perhaps the best bit is the conversation between the freshly hanged murderer and his victim, his wife, who had been waiting for him at the foot of the gallows. This situation is not so embarrassing as one might suppose for he apologized handsomely and they became quite chummy. After what seems to have been a period of weeks, or maybe months, Sophia saw a bright light far away and decided that she was now due to approach the Great White Throne. This is the third novel of the dead that has come to this reviewer's notice in the last three or four years. There ought to be a law.

Books Received

Palestine Dances! Folk Dances of Palestine. By Corinne Cochem and Muriel Roth. Behrman's Jewish Book House, $2.00. Large photographs showing the action give the visual impression to accompany the music and words, both Hebrew and English, of these folk dances of the people of Palestine. It is significant that they dance at all, and especially that they dance their own dances. The book is prepared with thorough professional skill.

The University of Chicago Press Catalogue of Books and Journals, 1891-1941. University of Chicago Press, $1.00. This is something more than a catalogue. It is a history of what was, fifty years ago, the pioneer university press in America. This was one of President Harper's many adventurous, and successful, ideas in education.

The Red Hat, A Story of John Henry Cardinal Newman. By Covelle Newcomb. Longmans, $2.00. A well written, admiring and edifying biography of Cardinal Newman for readers up to, say, fourteen.

Criminology, A Scientific Study of the Modern Crime Problem. By Eligius Weir. Institute for the Scientific Study of Crime, Joliet, Ill., $3.00. The author, who was for many years Catholic chaplain in the Illinois penitentiaries and professor of criminology in the College of St. Francis, Joliet, Ill., has prepared this textbook because other works in the field seemed too abstract and theoretical. This one combines knowledge with experience. The fact that it carries ecclesiastical sanction should not prejudice Protestants against it.

The World's Destiny and the United States, A Conference of Experts in International Relations. Edited by Henri Bonnet. World Citizens Association, 84 E. Randolph St., Chicago, 50 cents. This volume of 308 pages reports the discussions and findings of the conference held at Lake Forest, Ill., in April 1941, under the auspices of the World Citizens Association. The participants included many well known and highly esteemed experts. The findings of the conference, like the purpose of the association itself, center in the building of an organization of nations and the development of a spirit of cooperation among the peoples of the world which will support it and make it the means of guaranteeing a stable and peaceful world order.

Reading Guide for Social Studies Teachers. By Edgar Bruce Wesley. National Council for Social Studies, 1201 Sixteenth St. N.W., Washington, D. C., 50 cents. A 150-page annotated bibliography, as valuable for others as for teachers.

Smoke from Their Fires, The Life of a Kwakiutl Chief. By Clellan S. Ford. Yale University Press, $3.00. Published for the Institute of Human Relations. The Kwakiutl are Indians of Vancouver Island, previously best known to anthropologists through the research of Professor Franz Boas. Chief "Charley," now seventy, clings to the old ways (except for his name), while most of his tribesmen have adopted white customs. This is Professor Ford's book (anthropology, Yale), but it is Charley's autobiography and apologia.

The Touch of the Master's Hand, With Ninety Other Poems. By Myra Brooks Welch. Brethren Publishing House, Elgin, Ill., $1.00. Simple and unaffected verses, but not uninspired. They are poems of nature and faith, marked by insight, experience and sincerity.

The Home Beautiful. By J. R. Miller. Zondervan, $1.50. A discussion of those relationships within the Christian home which make it not only a Christian home but a happy one. The book has been compiled since Dr. Miller's death from relevant parts of his earlier books, in accordance with a plan which he had formed and discussed with friends.

ABC's for Christian Living. By Frieda J. Schneider. Zondervan, $1.00. Cheerful and edifying essays on the Christian way of life by a young lady with an invalid body but a healthy mind.

Judith, Martyred Missionary of Russia, A True Story. By N. I. Saloff-Astakhoff. Zondervan, $1.00. Judith was a Jewish girl who became a Christian and an evangelist, was disowned by her family and ultimately was killed by a "communist soldier." Names are changed and dates omitted, but apparently all this happened a good while ago. It is said that the story has been widely circulated in Russian.

One Prophet—and Another. By Ethel Cutler. Woman's Press, 600 Lexington Ave., New York, $1.50. A beautiful and quite unusual little book in which the message of the prophets is traced by skillful delineation of backgrounds, situations and personalities and by the presentation of selected passages in their historical setting. The author is well trained by a theological course and by study in the American Schools of Oriental Research at Jerusalem, and has assisted in cataloguing the manuscripts in the Monastery of St. Catherine on Mount Sinai, where Tischendorf made his remarkable discovery.

The Teachings of Christ in Cross Word Puzzles. By Lucile Pettigrew Johnson. Zondervan, $1.00. Only for those who like to get their Christian teaching in this form.

Atrocity Propaganda, 1914-1919. By James Morgan Read. Yale University Press, $3.50. (To be reviewed.)

A Dialectic of Morals. By Mortimer J. Adler. The Review of Politics, University of Notre Dame, Notre Dame, Ind., $1.80. (To be reviewed.)

Princess Poverty, The Story of Saint Francis and Saint Clare of Assisi. By Sara Maynard. Longmans, $2.00. Well written and heavy with miracle, the story of St. Clare, with so much of the story of St. Francis as is needed to make it intelligible, is made into a charming and edifying idyl for young readers.

Conflict, The American Civil War. By George Fort Milton. Coward-McCann, $3.50. (To be reviewed.)

America's Own Refugees, Our 4,000,000 Homeless Migrants. By Henry Hill Collins, Jr. Princeton University Press, $3.00. (To be reviewed.)

Christmas and Twelfth Night, Reflections. By Sigrid Undset. Longmans, 90 cents. The Norwegian Nobel prizewinner escaped from her own country via Vladivostok and is now an exile in New York. Chastened but unembittered by the experience, she pleads for faith in all that the incarnation and the nativity stand for. Whatever historical difficulties may arise, there is more truth in the belief of these things than in their denial.

The Sickness Unto Death. By S. Kierkegaard. Princeton University Press, $2.75. (To be reviewed.)

NEWS *of the* CHRISTIAN WORLD

Florida Students Rebuke Talmadge

Reprove Georgia Governor for Discharging Professors—Greeks Build Temple—Baptists Erect Marker

(Correspondence from Florida)

TAMPA, Nov. 20.—Students of the University of Florida have joined in the vigorous protest directed at Gov. Eugene Talmadge of Georgia for his political dictatorship in the affairs of the University of Georgia and other educational institutions affiliated with the university system. Acting in sympathy with those of the University of Georgia who had demonstrated on the grounds of the state capitol, these students recently delivered a note to the Georgia executive at his hotel in Jacksonville on the eve of the annual Georgia-Florida football game. They informed him that he was "an unwelcome intruder" and a man who could have no "true interest in liberal education." The students, led by John Cotton Brown, editor of the university newspaper, declared that they represented the student body of nearly 4,000.

* * *

Methodists Dedicate Student Center

The Florida Methodist conference is concentrating attention on the students of the state university in Gainesville and recently held dedication exercises for a new student center and religious activities building. The speaker was Bishop Arthur Moore, who gave vigorous expression to the place of spiritual values in the future and looked to the student groups to find new power in Christian faith. The leading Protestant bodies and the Roman Catholics have student religious centers at the University of Florida.

* * *

Greeks Build Temple By the Sea

Marble from the Greek government's exhibit building at the New York world's fair has been presented to the Greek community in Tarpon Springs to be used in the construction of the new Orthodox church now under way. The building will be constructed in the ornate tradition of the Eastern Orthodox edifices. It is annually the center of an elaborate Epiphany observance which draws thousands of tourists to the little town on the Florida west coast which is otherwise noted for its sponge fisheries. The work on the building was recently begun with ceremonies conducted by the archbishop of North and South America.

* * *

Recreation Center Built for Negroes

Negro soldiers at McDill Field, Tampa, will have an excellent recreation hall equipped for a complete recreation program. Col. Harry H. Young, commanding officer, dedicated the building with public ceremonies recently. Negroes have been shown consideration in the program of southern army camps, but influential organizations such as the Southern Commission on Interracial Cooperation of Atlanta, Ga., have been alert to their needs and rights and have quickly pressed for these in Washington. Many Negroes have gone into the services through the draft and as volunteers and often receive high rating for fitness and ability.

* * *

New Church Council Organized

The churches of St. Petersburg, Fla., have organized a city council of churches which appears to be the first such organization in the entire state. Henry V. Kahlenberg, minister of Trinity Lutheran Church, is president. Twenty churches comprise the membership and an active program of interchurch fellowship and civic ministrations has been launched under the direction of John P. Jockinson, minister of the First Congregational Church and chairman of the program committee. Speakers at the first meeting were Adiel J. Moncrief, Jr., pastor of the First Baptist Church, Tampa, and William A. Hobson, pastor of Disston Avenue Baptist Church, St. Petersburg.

* * *

And So Forth

Everett R. Clinchy delivered the keynote address in the recent conference of the National Council of Jewish Women in Tampa. Noted for his work for tolerance in Protestant, Catholic and Jewish relations, Dr. Clinchy has recently returned from a visit to England. He was accompanied by Rabbi Morris S. Lazaron of Baltimore and Father Vincent C. Donovan.

Baptists of Florida will mark the place of the founding of the state convention in 1854 with a historical monument and tablet near Madison, Fla. Since then the convention has grown to more than 800 churches and 150,000 members.

This newsletter will be the last this correspondent will write from Florida for The Christian Century. I now go to assume the pastorate of the Walmer Road Baptist Church, Toronto, Can. My connection with the paper began in the fateful month of October, 1929.

ADIEL J. MONCRIEF, JR.

Women's League Seeks Christmas Armistice

Meeting in Chicago on Armistice Day, members of the Women's International League for Peace and Freedom launched a movement to have an armistice declared in Europe and Asia on Christmas. It is hoped that sufficient support can be gained for this idea to induce the American government to recommend it to the governments of belligerent nations. If a Christmas armistice could be arranged the W.I.L. would hope that it might be expanded into an armistice long enough to permit negotiations for peace. While there was no published agreement to this effect, there was no fighting or raiding on the western front in Europe last Christmas. There is thus reason to believe that the proposal is feasible, although Washington reactions to the idea are unpredictable.

Calhoun Outlines Unity Theology

Addresses Cathedral Conference on Church Unity—Merger of Interchurch Agencies Foreseen

(Special Correspondence)

WASHINGTON, Nov. 20.—Christian unity in its many phases was the theme of an informal but richly fruitful conference held here during the three days preceding Thanksgiving at the College of Preachers which is connected with the Washington Cathedral. Some thirty persons who are responsibly connected with the many and diverse cooperative agencies of the American church were the guests of Bishop Freeman and the College of Preachers. While it was a representative personnel, each person spoke as an individual, so no business was done and no resolutions passed. The meeting gained rather than lost in importance because of that fact.

Worship Important Feature

Unlike Ian MacLaren's Lachlan Campbell and John Carmichael, who "argued together" and "prayed apart," these argued not at all but rather, under the benign guidance of Williams Adams Brown and George W. Richards, sought to sharpen the focus of understanding on the achievements, the obstacles and the best methods of expressing and promoting the world Christian community. And they prayed much together. The meditations before the morning sessions, the intercessions at noon and the services of compline, all held in the exquisite chapel, were conducted by John R. Mott, Conrad Bergendorff, Canon Wedell and others, and undergirded the entire meeting with a sense of the purpose and power of God.

The conference opened with a discussion of the meaning of the ecumenical ideal in the local community under the chairmanship of William Adams Brown. Claude W. Sprouse read a paper on the subject, which was then discussed by Noble C. Powell, Hugh C. Burr, Francis J. McConnell and J. Quinter Miller. The relation of the practice of comity between churches to the ecumenical purpose was then opened up by a paper read by Mark A. Dawber, which was discussed by A. C. Zabriskie, Dwight Bradley, H. Paul Douglass and Bishop Oldham.

Calhoun Surveys Common Ground

Opening the discussion of the national aspects of the problem, Roy G. Ross read a paper on "Ecumenicity and Christian Education," which was discussed by Conrad Bergendorff and John W. Harms. Robert L. Calhoun then examined the "common Christian faith deeper than our divisions," and Charles Clayton Morrison and William B. Pugh led the discussion. Trends toward a larger unity within cooperative American Christianity were then discussed, Herman N. Morse providing the factual

data, Luther A. Weigle evaluating the goals and Emory Ross describing the proposed 1944 "Convocation of American Christianity."

The world outreaches of ecumenicity were discussed by William Adams Brown, A. R. Wentz, H. Paul Douglass, A. L. Warnshuis, Mrs. Henry Hill Pierce and several others present. Its relation to peace was examined by Ivan Lee Holt, Roswell P. Barnes and Henry S. Leiper, and Bishop James E. Freeman brought the whole matter to a personal level by his discussion of the implications of the ecumenical ideal for Christian behavior.

Community Ecumenism

At the outset we faced the full truth of Chesterton's phrase, "Nothing is real until it is local." The opportunistic programs of state and city councils of churches too easily appear to deal with the marginal rather than the essential. One of the greatest hindrances, it was said, lies in the custom of national denominational bodies of planning their program of the common emphases on evangelism, religious education, missions and stewardship, without consultation with one another and at different times during the year. Further, it was said that the transfer of membership and the form of welcoming new members can and should stress the fact that candidates are baptized and welcomed both into the particular congregation and into the whole Church of Christ. This practice is happily growing but needs to spread much more rapidly. It is the antidote to what Dr. Morrison in the discussion called "our greatest curse—localism."

Politeness Not Enough

Comity was a first step—good for previous situations. Now, however, more than politeness is required. It was pointed out that comity agreements are being found antiquated and councils of churches in various communities are at work rewording them so as to express the present purpose of a common Christian strategy. Several forms of local unification are now somewhat familiar and in the main successful: federated churches, about 450 in number, in which two or more denominational relationships are retained; the larger parish—staff specialization of ministry among two or more churches of different backgrounds—which is the most quickly developed because it involves the least amount of disruption; and community churches, about 2,000 in number, which possess the boon of local unity but the burden of unrelatedness to a national body. Whether the Federal Council could not be asked to undertake for community churches the kind of service denominational churches receive from their national headquarters, was discussed with considerable favor. A fourth type is known as the "United Churches."

Merge Interchurch Agencies

The "coordinating of the coordinating agencies" has become a major concern—brought into high relief by the appraisal committee of the Federal Council last December. There are now eight interdenominational agencies: the Federal Council of Churches, International Council of Religious Education, Foreign Missions Conference, Home Missions Conference, United Stewardship Council, Church Boards of Education, Missionary Education Movement, and National Council of Church Women. They include varying numbers of denominations, from 67 in the Foreign Missions Conference to 22 in the Missionary Education Movement. Only the Federal Council is representative of the denominations as denominations. Twenty denominations are affiliated with five or more interchurch agencies. These 20 include about 25,000,000 members on their rolls. "We should unite for efficiency, economy, influence and the integrity of our souls." "A divided cooperative movement will never unify a divided church." Such sentiments were expressed by Dean Weigle and Herman N. Morse.

The inter-council committee set to study the matter will report to representatives of the interdenominational agencies at Atlantic City in December what proposals are organizationally possible, and expects to be directed by that conference toward a practicable and comprehensive plan. The need of such unification increases in urgency with each passing year.

The Theology of Unity

Unquestionably the high point during the time the writer was present occurred when Robert Calhoun of Yale spoke. He laid before the group the basic facts of evangelical Christianity—a sovereign God, sinful man, and Jesus in whom God was "reconciling the world unto himself," "through whom man is restored not by his own acts but by a power which comes upon him and heals him." With clarity and winsomeness, Dr. Calhoun expressed what one of the wisest present said he had "waited twenty years to hear." "This," said another, "is our birthright as Christians—the heritage we wish to convey to our children."

HUGH CHAMBERLIN BURR.

Negro Clergy Discuss Rural Church

Nearly 50 Negro clergymen, chiefly Methodist, held a school of methods for town and rural church work recently in at Morgan State College, Baltimore, Md.

Southern Churches For Peace

A resolution which called upon President Roosevelt to "honor his campaign pledge and keep this country out of war" was recently defeated by the Louisiana Methodist conference. However, the North Carolina conference of the Methodist Church at its annual sessions at Durham adopted a resolution reaffirming its previous stand against war and stating that "we deplore the measures which, whatever their purpose, have in fact brought our nation step by step to the verge of full participation in this war." The North Carolina-Virginia conference of the Congregational-Christian Church at its 116th annual session in Reidsville, N. C., dispatched a telegram to President Roosevelt urging him to do everything in his power to keep the United States out of war. "Utilization of every honorable means looking toward the cessation of hostilities and toward an equitable and lasting peace" in the European conflict was also urged upon congressmen by delegates to the 88th annual Arkansas Baptist convention which met at Jonesboro. These actions provide a fair index of church opinion.

Presenting:

Meister Eckhart

A Modern Translation

By RAYMOND B. BLAKNEY

At last American readers have a modern, authoritative, readable edition of the works of the famous 14th century mystic and preacher. At last Eckhart can come out of footnotes and into the text of the great religious literature of all time.

CONTENTS: Introduction. Talks of Instruction. Book of Divine Comfort. The Aristocrat. About Disinterest. Sermons (Twenty-eight). Fragments. Legends. The Defense (Key to Eckhart Criticism). Bibliography. $3.00

The Inner World

By JOHN WRIGHT BUCKHAM

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Such questions are reflectively considered in the light of a constructive, progressive Christian philosophy, of which Professor Buckham has long been a most able exponent. For any thoughtful reader who wishes to explore the inner world, this book is recommended as a guide and introduction. $3.50

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From an examination of the history of earlier ebb and flood periods of the Christian movement, he makes some prognostications as to what the future may hold for Christianity and its component churches. The challenge to each conscientious individual, if the hopeful signs are to be brought to fruition, is clearly presented. $2.00

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Chicago Papers Attack Gambling

County Police Under Combined Fire—Bible Institute Business Grows—Famed Art Center to Close

(Correspondence from Chicago)

CHICAGO, Nov. 24.—Sydney J. Harris, feature writer of the *Chicago Daily News*, recently gave citizens of this area a diverting but devastating biography of Cook county's chief law enforcement officer, Sheriff Thomas J. O'Brien. The sheriff is currently appearing before the grand jury investigating collusion of police in gambling operations in the city and county. "When I am elected sheriff," O'Brien is quoted as saying, "I will be the sheriff for the Democratic organization." In 1922, when he was a prohibition agent, saloonkeepers testified that they had paid him as high as $1,000 apiece to keep their cases out of court. Though the charges were dismissed on a technicality, O'Brien resigned as an agent of the prohibition force. In 1939, elected to Congress on a "wet" plank, he is quoted as saying: "I will be congressman as long as Pat [Nash, Democratic boss] tells me to be, and no longer."

* * *

Sheriff Attacked for Fake Raid

State's Attorney Courtney has attacked the sheriff for fake raids, the Chicago crime commission has demanded action, the state police raided a gambling joint 100 yards from the sheriff's county highway police headquarters, even while O'Brien is quoted as maintaining that "there is no gambling in Cook county to my knowledge." In 1940 the attorney general of the state issued 1,380 summonses to be served on handbooks in the county with names and addresses supplied for the sheriff. In five days 34 deputies had been able to serve only 34 of the 1,380 summonses. Then a *Chicago Tribune* reporter caught the sheriff's chief of highway police having dinner with William Skidmore, indicted gambling fixer and payoff man, and it was found that two of Skidmore's nieces were employed in the office of the county police chief. Since the Methodist Rock River conference charged that Cook county gambling represents such a breakdown of government that it gives substance to the claim of dictators that democracies cannot govern themselves, the two city newspapers, the *Tribune* and the *News*, divided on most things, have unitedly been performing a signal service to the city and to good government in their sustained attack upon this corruption of public officials.

* * *

Moody Bible Institute Does Good Business

Will H. Houghton, president of Moody Bible Institute, in his business report for 1940-41 discloses that this Chicago institution, with an enrollment of 2,000, carries 220,039 people on its mailing list, 20,000 of whom made donations during the past year. The average of the gifts is $11.29, though this figure does not include a few very large gifts. The institute has 5,458

annuitants who receive semi-annual checks. The institute also publishes the *Moody Monthly* which has reached a circulation just a little under 50,000. The institute operates station WMBI which is used entirely for religious purposes and accepts no advertising.

* * *

Methodist Students Will Meet

The second quadrennial conference of Methodist college and university students will be held at the University of Illinois at Urbana, Dec. 29 to Jan. 2. The Illinois campus is the birthplace of the Wesley Foundation movement, Methodist student program in university centers. The theme of the conference will be "The Student in World Christian Reconstruction."

* * *

Much Interest In New Paper

It's a "Sun"! The new Chicago morning paper whose expected arrival the city has been awaiting is to be called the *Chicago Sun,* according to Silliman Evans, its publisher. Evans has been appearing before various clubs and civic groups and has "packed the house" in every instance, getting hearings which consistently outran previous attendance records wherever he has appeared. There is plenty of interest. A new city paper is rarely born these days. Apparently every interest cherishes the hope that it will have all the virtues of papers at present in the field and none of their faults. It will hardly fulfill all these hopes. On the other hand, if it has nothing to offer save opposition to the *Tribune's* position on foreign policy and a repetition of the position of the *Daily News* and *Times* on this topic it will have little future and no field.

* * *

'Our Way of Life Has Changed'

A footnote to history was written last week when William Vincent O'Brien, Jr., hung up the sign "going out of business" in the window of the O'Brien art galleries in the Chicago loop. In 1854 Martin O'Brien opened a "picture store" on Lake street and in 1869 the store moved to the loop. Since then, through fire and panic, the store has continued to prosper and to contribute to the cultural life of the city. The first William Vincent O'Brien, son of the founder and father of the present head of the firm, was largely influential in the development of the city's Art Institute and introduced Winslow Homer and Whistler to the American public. Commenting on his decision to close the galleries, Mr. O'Brien said: "The call for fine pictures doesn't exist any more. The way of life in Chicago has changed. People live in apartments where a color print will do as well as a masterpiece." We have changed. Is it for the better?

CHARLES LESLIE VENABLE.

Ministers Erect Church Frame

Fifty ministers of the Disciples of Christ erected in one day the framework of a church in a churchless community of 1,000 homes near a new defense work factory at Burbank, Calif. The remainder of the work is being done by residents of the community.

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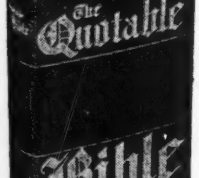

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Anger Rises Over Hostage Killings

Britain Stirred by Nazi Executions—Government Rebukes Clamor for More Aid to Russia

(Correspondence from England)

LONDON, Nov. 1.—There is no turn yet in the tide of battle in Russia. The German torrent is stemmed in some places and has broken through in others. Our knowledge is of necessity limited, but faith in the Russian spirit and its resources is still strong. We in this country are not alone in our horror at the slaughter of hostages in France. It is not a new revelation but it comes home to us more nearly now that the scene is in Bordeaux instead of in Prague or Warsaw. And the principle is not different from that which has been shown towards German Jewry. It is one more illustration of the place which is given to the individual life in the nazi scheme. That a man should not be legally condemned for a crime of which he is admitted to be innocent was taken to be an axiom in Western Christendom. But that will not fit into the scheme which overhangs Europe today. There is more than condemnation here. There is a cold and growing anger in the heart of man throughout Europe.

* * *

Aid-to-Russia Debate Continues

The agitation for more aid to Russia still continues. It still has two phases, in one of which all the people of these islands are heartily agreed. In the other, in which specific policies are advocated, such for example as an offensive in the west, there is a sharp division. Some writers who speak to a large audience in the press—"columnists" they might be called in America, though we have no exact equivalent—are urging that this or that experiment should be tried. Along with these recommendations, perhaps as a justification for them, they charge the government with dilatoriness. They lay emphasis upon words spoken by the minister of war, Lord Halifax, and other ministers. The government has declared in answer to these recommendations—and it has the support in this matter of most of our citizens—that war cannot be conducted by popular clamor, and the most clever of publicists cannot be in a position to know the relevant data.

* * *

Rule by Clamor Denounced

Two speeches of importance may be recalled. Lord Beaverbrook showed how from that first Sunday on which the prime minister promised aid to Russia the most urgently needed munitions have been flowing into that country. He told with a detail more than is usually revealed of the aid asked by Stalin, and freely promised by America and Britain. They will make up, he said, the loss of war production which the advance of the Germans has caused. At the same time he warned us that we must expect invasion and must not denude Britain of its defenses. On Saturday Mr. Eden declared that the government had concentrated every effort upon giving every possible help to Russia. There had been no hesitation or delay. It was right for those who wished to do so to make suggestions. But decisions must be left to the war cabinet, so long as that had the confidence of Parliament. So it continues, "undismayed by danger and unprovoked by clamor." It was, he added, the most ludicrous of charges to suspect Mr. Churchill of being backward in action.

* * *

New Pastor Begins Work at Carr's Lane Church

The beginning of a new pastorate at Carr's Lane, Birmingham, has an importance not only for that great Congregational church but for the whole church in England. Those who know its history and have seen something of its rich and varied life will give to its new minister, J. H. Tizard, their prayers for the new chapter in his own life. He comes from Colchester with an honorable record and began his new ministry on Oct. 26. In Carr's Lane it is never expected that the new minister should be of the same kind as his predecessors. That could not very well be for each one of them has been different from the rest. John Angell James, R. W. Dale, J. H. Jowett, S. M. Berry and Leyton Richards have ministered in this church, each in his own way yet each keeping in the highway of Christian truth. Each, too, kept to the end the loyal love of his people. They make a fine succession. There are American preachers who have been often in this pulpit, and have had a place in its ministry. They will support me when I say that it is a church which helps greatly to make its ministers.

* * *

Provide Food for Schoolchildren

The minister of food and the minister of education have announced plans of far-

reaching importance for the health of the nation. They are measures for wartime but it is unlikely that they will be rescinded when peace comes. They have provided all that is necessary for the preparation of one good balanced meal a day to all children in elementary and secondary schools. They are acting on the principle "to each according to his need." The method is not new. There is in existence a scheme whereby 300,000 children are receiving such a meal. The local education authorities which have organized this provision are to undertake the larger task. It is hoped to secure their cooperation by persuasion but there is compulsion in reserve. There are now guaranteed supplies of food and equipment together with the help of 170 emergency cooking depots which can serve 300,000 meals a day, 4,000 schools with well equipped kitchens and 1,000 British restaurants which can cook more meals than they are doing, and an increased grant varying from 95 to 70 per cent. "It remains now," writes the *Spectator*, "for the local authorities to get to work and the board of education and public opinion to insist that they do not neglect their opportunity." This is the most important of the new regulations but it is also to be noted that the allowance of meat for the restaurants and canteens for the heavy workers will be increased. They will get three times as much and manual workers twice as much as other workers. Milk, too, will be provided for all children in elementary and secondary schools.

* * *

Note Centenary Of Messiah

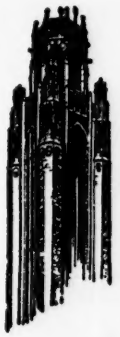
The discussion upon the fitting commemoration of the centenary of the first performance of *The Messiah* has been memorable for a long letter from G. Bernard Shaw. It should be remembered that his first work as a journalist was musical criticism. He does not believe that anything is gained by attempts to reproduce the work exactly as it was given in Dublin. It has been urged by some writers that the original score should be photographed and made available for all who give this work. Nobody whose early days were spent in northern England needs any incentive to commemorate *The Messiah*. We learned it early, and we love it more every year we live.

EDWARD SHILLITO.

Dr. Jenkins Retires

Kansas City Minister Ends His 35-Year Pastorate

The *Kansas City Star* recently devoted nearly two columns to the story of Burris Jenkins, renowned minister of Community Church in that city since 1907. Dr. Jenkins is retiring from the position of minister to that of co-pastor, the active direction of the church being taken over by Joseph C. Cleveland, staff correspondent of The Christian Century. Dr. Cleveland has been the associate minister for the past two years. Dr. Jenkins will preach occasionally, especially at the great Easter service which the church holds in the huge Municipal Auditorium. He has for 35 years been the minister of Community Church and has been the center of many community and denominational controversies. He is the author of many novels and other books and once edited a daily newspaper while he carried on the work of his church. An outstanding liberal, in 1917 he led his church in the renunciation of denominational affiliations with the Disciples of Christ, operating thereafter as the Community Church on the basis of "open membership." His was the first church in that part of the country to use motion pictures in its regular Sunday services. He once used aesthetic dancing as a method of dramatizing sermons. Recently when its old building burned, the church employed Frank Lloyd Wright to design a modernistic structure which has now been built. Dr. and Mrs. Jenkins will continue to live in Kansas City.



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War Mood Ebbs In Mississippi

Church Conventions Oppose War Policy—Liquor Prohibition Gaining—Unions Work With Church

(Correspondence from Mississippi)

ABERDEEN, Nov. 18.—The Mississippi Baptist convention at Meridian reflected tremendous progress. It was a socially minded meeting and displayed a kind of social Christianity which was not something alien but indigenous to the firm evangelical faith of Baptists. It was in the opening sermon of J. H. Street of Durant with its powerful attack on injustice and war and vice, in the foreign missionary address of George Sadler who reminded the group that Okies and Negroes deserve our concern as much as oppressed Italian and Rumanian Baptists. Roland Q. Leavell, home missionary speaker, declared: "Our nation is in the grip of a frenzy upsetting economic and spiritual life. Young men are being called away to an environment as vicious as sin can make it. England has had her day, and God has moved on." The convention gave a liberal offering to China relief and pledged itself to defeat threatened repeal of the state prohibition law.

* * *

Politicians in Eclipse At Conference

Democracy advanced in the North Mississippi Methodist conference when, by a vote of 100 to 52, the resolution of J. T. Bradley of Itta Bena that district superintendents should not hold office over four years nor be returned to office during the following four years, was passed. An attempt to reduce from six to five the number of superintendents was subtly postponed. For years this conference has been said to suffer from politics. It was the only one in the nation to vote against union, while pastors favoring union were blacklisted at one time. The conference had a new bishop, W. W. Peale of Richmond, Va., and his graciousness smoothed the waters. The first northern speakers since union appeared on the program, but they won their audiences. A feature of the conference was the sermons of Roy L. Smith, editor of the *Christian Advocate*.

* * *

Warmongers Are Silent

There was no warmongering at either meeting. The war was not much mentioned in speeches, except as a calamity. Bishop Peale said, "To destroy Hitler is not the solution." Another Methodist speaker remarked, "We invented concentration camps—for the Indians." "People always turn from the church after a war," said another. In private, about 90 per cent of the ministers are opposed to the administration's present policy. Also, Arkansas Baptists, meeting at Jonesboro, sent a resolution to Congress asking "utilization of every honorable means toward the cessation of hostilities and an equitable and lasting peace. The time has not passed when a just solution of the present problem can be secured without further resort to arms." Edgar MacMillan told delegates: "The $99,000,000,000 going into the rat hole of munitions would not be necessary if $1,000,000,000 were spent on foreign missions." The convention endorsed Gov. Adkins' crusade against gambling, and a united front in voting out liquor by local option.

* * *

Congressmen Oppose Neutrality Repeal

Meanwhile Senator Bilbo of Mississippi achieved the finest act of his career in voting and speaking against the destruction of the neutrality law. He and Congressman John Rankin are both political veterans and keen judges of public opinion and evidently had their ears to the ground. For there is little enthusiasm in the state for war, even among those too old to fight.

* * *

Labor Joins Church In Cleanup

Alabama forbids Sunday liquor and beer sales, beginning Jan. 1. Birmingham is doing so earlier. The Steel Workers' Organizing Committee, C.I.O. affiliate, joined ministers in a campaign against vice and saloons and roadhouses. This unexpected support has heartened drys.

* * *

Suspect Vice Ring Near Camps

Federal investigators checked on prostitution near Camp Forrest, Tenn. Open vice areas in Nashville, Tenn., and Huntsville, Ala., are said to be responsible for this camp's having the highest venereal disease rate. Camp officials requested the federal authorities to close up these towns. The mayor of Manchester, Tenn., charged that there is a chain of houses of prostitution operating in the camp area. Meanwhile, due to local law enforcement and sentiment, the 27th (N. Y.) Division, at Fort McClellan, Ala., has the lowest venereal rate in the entire army.

* * *

And So Forth

Marion Anderson sang in the Jackson, Miss., auditorium, and a local paper said her singing was the height of the city's musical history.

Episcopal Bishop Maxon of Tennessee said: "The pacifist is signing the death warrant of all America stands for as well as all Christ stands for," as he urged giving cash to the church "to stop Hitler and his marauding, exploiting ruffians."

Draft boards have been instructed to be more careful, as they are now picking men for war.

S. O. Kimbrough of the Anniston Methodist Church has been urged by prominent politicians to run for governor of Alabama.

Dr. Gardiner Tucker died after the longest rectorate in the history of the Episcopal Church—56 years. At St. John's, Mobile, since 1885, he served in an evangelical and social ministry.

A simultaneous Baptist evangelistic campaign in Shreveport, La., led by Hyman Appleman, had 100,000 attendants and 681 church additions.

The First Baptist Church of Laurel, Miss., of which L. G. Gates, a fearless crusader, has been pastor for 36 years, paid off its building debt six years ahead of time. CHARLES GRANVILLE HAMILTON.

Hitler Aided By Strikes: Manning

Bishop Denounces Defense Industry Turmoil—Industrialists Agree—Schools Debate U. S. Policy

(Correspondence from New York)

NEW YORK, Nov. 24.—Wendell L. Willkie received the *Churchman* award for 1941 "for the promotion of good will and better understanding among all peoples" at the annual dinner of the Churchman Associates at the Hotel Commodore. In accepting the citation from Editor Guy Emery Shipler, Mr. Willkie attacked the Roosevelt administration on the ground that it lacked a "consistent and recognizable policy toward labor. . . . This is no time for playing back-door politics." He insisted that the present conflict in the coal industry "should not be settled during an emergency when Hitler is holding a pistol at our heads." On Sunday Bishop Manning, speaking at the Cathedral, flatly stated that labor leaders who promote strikes in defense industries are "giving aid to the forces of Hitler."

* * *

New Labor Policy Urged by N.M.A.

A letter has been sent out to 8,000 members of the National Manufacturers' Association by Walter D. Fuller, the president, outlining a seven-point program especially elicited by the mine strike. Briefly, the points were: (1) Government sovereignty could not be compromised by a private agency; (2) the right to strike must be regulated; (3) the closed shop is not acceptable; (4) union jurisdictional disagreements should not halt production; (5) government should not seize private property to control unions; (6) civil law and not martial law should be used against coercion; (7) a sound national labor policy should be evolved which should transcend the present emergency.

* * *

Pupils to Debate U. S. War Stand

The board of education of the city has arranged a series of student forums on the question, "What should the United States do in the present world crisis?" Both sides of the controversy will be presented by students in their own classroom under the chairmanship of a faculty member. "Every point of view will be mulled over and frank, open discussion will be encouraged." This is in line with a well established policy of the present board to "present both sides of controversial questions in the classroom."

* * *

Union Interfaith Services Held

Union services were held throughout the city on Thanksgiving Day. Although many of the services were a combination of the usual Protestant denominations in joint gatherings, in a number of instances Jews and Protestants united. At the Central Synagogue in Manhattan, Theodore C. Speers of Central Presbyterian Church and Ralph W. Sockman of Christ Methodist Church joined with Rabbi Jonah B. Wise in conducting a union gathering. Queens Village united in a community thanksgiving service at which Protestant and Jewish clergy officiated. In Brooklyn two Protestant ministers gave special thanksgiving messages in two Jewish synagogues. Miss Maude Royden of England was the guest speaker at a union service at Grace Methodist Church in Brooklyn. Missions reported fewer men "in line" for Thanksgiving dinners. This was attributed to "increased employment offered by the defense program." One mission gave out less than 600 dinner tickets, which was some 200 under normal.

* * *

Episcopalians Present Sacred Masque

"We Go Forward," a sacred masque, was presented at Town Hall Saturday night by the New York Protestant Episcopal city mission society as part of its 110th anniversary. The masque, described as a "miniature opera on a religious theme," depicted in a series of dramatic episodes the history of the society from its organization in 1831. Hobart Bosworth, motion picture actor, came from Hollywood to take the principal role, that of a clergyman. Under the leadership of William E. Sprenger, the executive secretary, the society is raising a $110,000 anniversary fund.

* * *

Sees Organic Unity Of Churches

In his sermon at All Angels Episcopal Church, Manhattan, yesterday, Ralph S. Meadowcroft asserted that "the days of denominationalism are over." "Churches throughout the Christian world are rapidly changing to adapt themselves to the changing world. The new church that will of necessity emerge in the future will be catholic in the true sense of the word and include all Christian sects."

* * *

And So Forth

Sidney D. Gamble, president of Princeton-Yenching University Foundation, was appointed last week as treasurer of the Church Committee for China Relief, succeeding James M. Speers, who died last summer.

George Yetter Flint, son of Bishop Flint of Syracuse, has accepted a call to the Methodist Church of Morristown, N. J. He has been assistant minister at Marble Collegiate Church for the past two years.

Germanos Polizoides, rector of St. Demetrios Hellenic Orthodox Church, Astoria, has been elevated to be the bishop of Chicago, thus becoming titular head of all the Greek churches in the midwest.

Bishop B. A. Harvey, prelate of the Puritan Methodist Church, Brooklyn, was killed Thursday. He fell down the cellar stairs of his home.

A. Philip Tuttle comes to Woodstock Presbyterian Church, Bronx, from South Haven, Long Island, and John Lawrence Reid, Jr. has accepted a call to the First Presbyterian Church, Stapleton, S. I.

J. HENRY CARPENTER.

Anglo-Catholics Plan Drive

A series of conferences to promote the high church point of view is being con-

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ducted systematically throughout the country this winter by the American Church Union, Inc., Anglo-Catholic organization of the Protestant Episcopal Church which has its headquarters at Rosemont, Pa. The effect of these meetings will probably be to deepen the rift between the two principal schools of thought within the denomination, although that will depend upon the support they receive.

Methodists to Build an Evangelism Headquarters

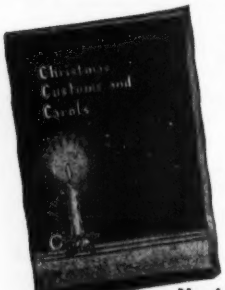
A new $100,00 building will be erected in Nashville to serve as the permanent headquarters of the general commission on evangelism of the Methodist Church if plans made at a recent meeting of the commission materialize. Profits from the sale of *The Upper Room*, devotional publication whose circulation has now reached the phenomenal figure of 1,500,000, help to make this move possible.

Mennonite C.O.'s Are Jailed

Six Mennonite conscientious objectors who refused to report for duty in the Civilian Public Service Camps were recently arrested at Lancaster, Pa.

Christmas Customs and Carols

Compiled by Ruthella Rodeheaver



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Illinois Church House

State Council of Churches Takes Over Church Building for Office

(Special Correspondence)

SPRINGFIELD, Nov. 11.—The "Church House" of the Illinois church council was dedicated the other day at impressive services. The council has taken over the former Nast Memorial Methodist Church near the capitol and the adjacent house. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, came on for the occasion, saying that so far as he knew the church house is the only structure of its kind. At the services the Baptists were represented by R. G. Schell, the Episcopalians by Morgan Williams, the Lutherans by Dwight Bair, the Evangelicals by Walter Hotz and Harry Stelling, the Methodists by Gay White and Bishop Gregg, the Presbyterians by Ralph Cummins and R. W. Thompson, the Brethren by B. C. Stine and M. R. Zigler, the Congregationalists by Walter Schlaretzki and the Disciples by W. H. Walker. A pulpit Bible was presented for the occasion by the American Bible Society, a children's corner and a publicity window were dedicated, as were many other gifts, exhibits and memorials. In his dedicatory address, Dr. Cavert said there are 21 state church councils. "Seventy-three denominations in 26 countries are members of the World Council of Churches," he said. "To belong to the Christian church today is in fact to belong to a world community, the greatest fellowship there is. The church universal is today the hope of a divided world, the only agency that has the vitality and dynamic to overleap the boundaries of race and nation and unite increasingly in one fellowship."

Council Has Varied Task

Charles E. Shike, executive secretary of the council, said that this year it had doubled its contacts and responsibilities. "State councils have not achieved as yet their proper place in the national strategy of the church. It must be recognized that the sharpest edge of the Christian movement lies in the capacity of Christians to cooperate. The time has come when we should be able to assume the support of the churches instead of having to seek it." To foster a closer relationship between churches ization and development of interdenomina- and serve as a clearing house for the organ- tional activities, various departments have been set up in the council. The child guidance department arranged for the training by the staff of some 1,700 vacation school workers this past season; the commission on evangelism supervised extensive work among the migrant workers in southern Illinois; the women's division has served the boys in training as well as C. O.'s; the youth council conducted a service camp near Cairo; the community relations department sponsored six seminars, and the town and country division sought in similar fashion to bring rural churches into a cooperative awareness of their common problems.

It was not possible, unfortunately, to dedicate the church house free of debt, and $6,500 is still owed. The finances of such an organization are always something of a problem, since neither the various denominational bodies nor the various city councils feel the direct responsibility for it that they should. It is to be hoped that the finance committee, with W. H. Walker as chairman, will be able to place the council on a less precarious financial footing this coming year. The budget adopted for 1942 is $12,000. Some $6,000 of the present year's budget is yet to be secured.

WILLIAM H. HUDNUT, JR.

All Japanese Christians To Unite in Council

A movement for a united front of Christian forces in Japan has been launched in Tokyo with the announcement that the National Christian Council will seek the affiliation of the Greek and Roman Catholic churches. The council, a federation of religious bodies, was recently reorganized to meet the new situation resulting from the creation of the United Church of

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Calvary Baptist Church, Washington, D. C. — W. S. ABERNETHY.

A MARVELOUS opportunity confronts the church if it will be courageous enough to take the lead in human thinking regarding the conditions of the peace. This series should be most stimulating and fruitful.

The Divinity School, University of Chicago. — EDWIN E. AUBREY.

ONE of the best things that The Christian Century has done has been to offer series of this type. I cannot imagine a topic any more to the point right now than the one with which you are coming to grips.

Broadway Tabernacle Church, New York. — ALLAN KNIGHT CHALMERS.

AS usual, The Christian Century is pioneering the way. I thank God every day for your prophetic outlook upon the crucial issues of the day, your courageous apostolate of neglected truths, your rare insights into the multiplied problems of religion in this fearful time. I wish the subscription list might be quadrupled.

First Methodist Church, Pasadena, California. — ALBERT EDWARD DAY.

THE chief service of The Christian Century, it seems to me, is in "getting questions up." The church has too often suffered from missing the bus. The Christian Century renders this effective service, especially in the struggle to make the social order Christian.

Resident Bishop, Methodist Church, New York. — FRANCIS J. MCCONNELL.

I COUNT this series of articles as one more evidence of the outstanding leadership offered to the intellectual and religious life of this country by The Christian Century today. I know of no journal which is doing so important a piece of work in the hour of crisis.

Community Church, New York. — JOHN HAYNES HOLMES.

COURAGE and wisdom to The Christian Century in helping us to prepare for peace in time of war! I predict that these articles will be widely used.

Vine Street Christian Church, Nashville, Tennessee. — ROGER T. NOOE.

THE announcement of the forthcoming series is most timely and strategic. I don't see how any forward-looking minister can do without The Christian Century in days like these.

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Euclid Avenue Baptist Church, Cleveland, Ohio. — EDWIN MCNEILL POTEAT.

UNABLE to hear preaching because I am always preaching myself, I should starve were it not for a chance to read the preaching you provide for me every week.

First Baptist Church, Pittsburgh, Pa. — BERNARD C. CLAUSEN.

I AM greatly interested in your announcement. You have chosen people who will certainly stimulate the thinking of Christian people throughout the nation.

President, Federal Council of Churches of Christ in America. — LUTHER A. WEIGLE.

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Christ in Japan. In its new form, it will correlate the work of the Christian communions and organizations which do not come within the framework of the United Church, such as the Japan Seiko Kwai (Anglican-Episcopal), the Y.M.C.A., the Y.W.C.A., the Japan Bible Society, the Christian Literature Society, and the various mission organizations. It will also continue to be the link between the Japanese Christian movement and kindred movements in China, the United States and other lands.

Propose an Episcopal Mission to Britain

The *Living Church,* influential Episcopal weekly, has proposed to the presiding bishop of the church that he dispatch "an official American church mission" to England at the earliest opportunity to carry assurances of American support and to learn the state of the church in that country.

Quakers Feed Children Of Stateless

Some 50,000 stateless persons are interned in concentration camps in Unoccupied France. They are of Polish, Spanish, German, Czech and Austrian origins. Among them are 4,000 children. The Quakers are attempting to provide relief to keep the children at least from starvation and epidemic disease. At Gurs, where one of the camps is located, they are able daily to provide each person with 2½ ounces of dry food, which is made into soup.

Compassion Day Brings Large Offering

Methodists report that total receipts for their "Day of Compassion" offering amounted to $956,164. The money is to go for overseas relief and work in the army camps.

Carpenter Honored for 15 Years' Service

J. Henry Carpenter, correspondent of The Christian Century in New York, was recently honored by the board of directors of the Brooklyn church and mission federation, of which he is secretary, upon the completion of 15 years in that position. In addition to voting a resolution of appreciation and affection, the directors presented him with a set of luggage to replace some he lost last summer in a fire.

Current Feature Films

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The Chocolate Soldier (MGM) Nigel Bruce, Nelson Eddy, Rise Stevens	*Musical,* with lyrics and score of the operetta of that name set in plot of "The Guardsman," Molnar play of marital fidelity tested by deception.	"Plot" portions are rather tedious and uninspired, but musical sequences are delightful. Elaborately staged, light, sophisticated, tuneful. *Good of its kind.* M
Flying Cadets (Univ.) F. Albertson, Wm. Gargan, Edmund Lowe	*Melodrama.* World War aviator, heroic but irresponsible, disrupts brother's flying school until his unrecognized son awakens responsibility.	Sentimental hokum spiced with some rather exciting flying shots which, however, strain probability to the limit. *Awkward, overdone.* Y
International Lady (UA) George Brent, Ilona Massey, B. Rathbone	*Melodrama.* A beautiful concert singer who is really a nazi spy, Long Island fifth columnists, etc. But "good old Scotland Yard" with "dear old F.B.I." solve all with a debonair touch.	Element of suspense, essential in a tale of this sort, is strangely lacking, and the feeling of reality is never achieved. A few good moments, but mostly *routine.* M
Niagara Falls (UA) Zasu Pitts, S. Summerville	*Farce,* based on mistaken identity among honeymooners and others at a Niagara Falls hotel.	A "streamlined" film designed to meet the double feature problem, but failing in every way to come off. *Cheap, trite, unfunny.*
The Story of the Vatican (The March of Time; distributed by RKO)	*Documentary* showing activity within Vatican City and neighboring institutions, suggesting history and present extent of Catholic influence.	A full-length feature, made up of material remaining from original March of Time release on this subject. Effectively photographed and narrated. *Interesting, informative.* M, Y
A Yank in the R.A.F. (Fox) R. Gardiner, Betty Grable, Tyrone Power, John Sutton	*Romance* of an American ferry pilot and a dancer, set against exploits of R.A.F., London in wartime and the evacuation of Dunkirk. Includes some actual combat scenes.	If we must have films about Yanks in the British forces, let us hope they will continue to be as honest and devoid of mock heroics and the glory of democracy as this one. *Straightforward.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, It Started with Eve, Life Begins for Andy Hardy, Men of Boys' Town, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: All That Money Can Buy, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Down, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, One Foot in Heaven, Sergeant York, Shining Victory, The Stars Look Down, Suspicion.

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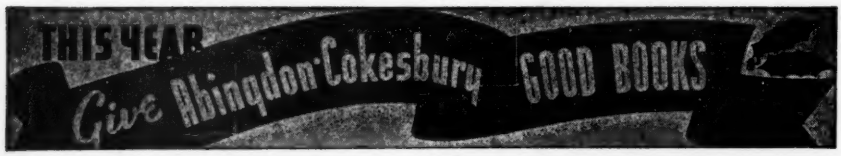

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